

Kundalini

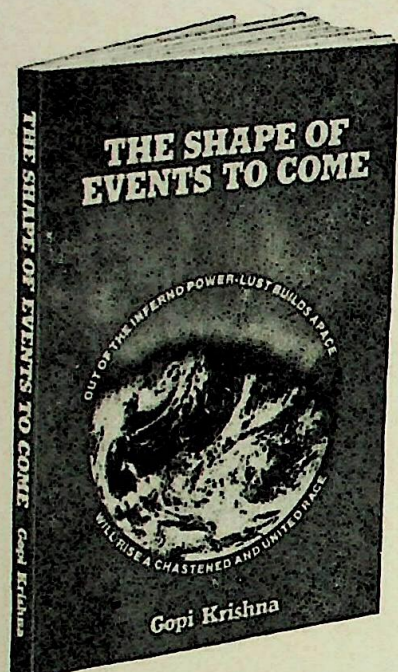
A Magazine of International Spiritual and Scientific Progress

Vol. III, No. 3, 1979

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FROM THE UNFATHOMABLE DEPTHS OF CONSCIOUSNESS
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Coming from Regions deeper than the mind,
Beyond the sphere of mortal will and choice,
Mark this submission to inform mankind."***

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Kundalini Research and Publication Trust

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A Quarterly Magazine of International Spiritual and Scientific Progress

Volume III Number 3, 1979

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Editorial

About This Magazine

Kundalini is published quarterly by the Kundalini Research and Publication Trust, New Delhi. The magazine is dedicated to the study of consciousness, mystical experience and the evolution of man.

An abundance of evidence collected from the writings and remnants of advanced civilizations of the past points to the existence of a spiritually-centered evolutionary force within man which is guiding him to higher levels of awareness. This evolutionary energy, known to the different civilizations by various names—Kundalini Shakti, ch'i, Serpent Power, bioenergy, to name a few—has been one of the most closely guarded secrets among the esoteric doctrines of the past. It is the aim of this magazine to collect and reveal the knowledge of this most powerful energy reservoir and to provide a means of investigating it in light of man's present day knowledge. This is the first time in history that the biological implications of kundalini are being investigated and made known to the world. Teams of scientists and scholars in India, Japan, Russia, Europe and North America are currently opening new trails into the unknown territory of consciousness research, revealing small pieces of knowledge that will serve to revolutionize man's concept of reality.

Kundalini attempts to maintain a blend of the two most important areas of human inquiry—science and religion—between which there exists at present a seemingly unbridgable gap. The aim of this magazine is to bridge this gulf by demonstrating the empirical basis of religion on the one hand and the spiritual implications of science on the other. In this way the magazine is designed to meet the most pressing and urgent need of our times.

In this respect, *Kundalini* is uniquely multidisciplinary in nature, featuring accounts from the humanities, mysticism and all areas of the natural sciences. The contributors to the articles contained in *Kundalini* have been drawn from the ranks of reputed scientists and scholars on one side and eminent spiritual teachers on the other.

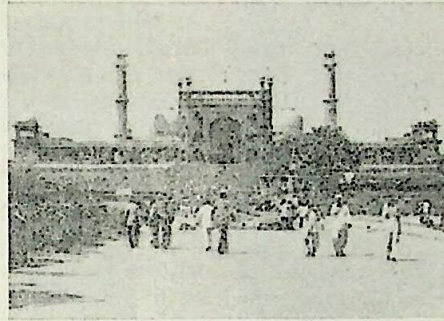
It is the aim of the Central Institute for Kundalini Research in New Delhi and Srinagar, Kashmir and its affiliated institutes around the world to investigate this mysterious reservoir of spiritual energy to place the ancient discovery on a firm scientific footing. From this it is obvious that the magazine is aimed at fulfilling a truly unique purpose in presenting spiritual knowledge, divested of all superstition and myth, and placing in the hands of mankind a mighty secret of nature that has so far remained the exclusive property of a few highly accomplished seers and saints of the past and present.

Kundalini extends an open invitation to all scholars, scientists and interested individuals alike to contribute informative articles to assist the magazine in its purpose. It also invites announcements of events—conferences, new publications, institutes—whose interests and activities parallel those of this magazine. (All contributions should be neatly typed, in double-spaced format, and should include a small biography of the author. Original photos or good quality reproductions to be used in the articles are most welcome.) Readers may also note that *Kundalini* features a regular personal kundalini experience section, for which contributions are encouraged. The Editor also welcomes comments and suggestions which may be published in this magazine, either in whole or in part.

Cover photo features the Offering Hall at the Altar of Heaven where ancient Chinese imperial ceremonials were held, called the Ch'i-nien-tien, in Peking. First built in 1420 during the Ming Period, it was reconstructed in 1889.



Some Thoughts



About Religion



by Pandit Gopi Krishna

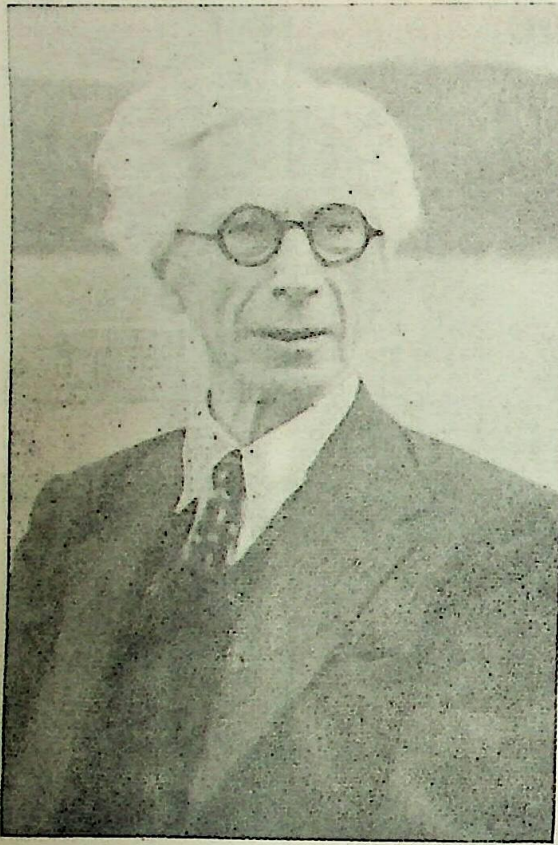
*One flash of genius or one instant beam
Of Revelation, like a vanished dream,
Heaps of pedantic dross can melt away
And thought of centuries change in a day.*

*The following article by Gopi Krishna is taken
from his most recent work. Reason and
Revelation.*

As in the case of ordinary human beings the great thinker or philosopher, too, is vastly influenced in his expression by his own inner feelings concerning the existence or otherwise of divinity. There are individuals who, though intellectually as high and analytical as a distinguished philosopher, often lack the ability to

crystallize their ideas into language and put them down on paper like the latter. I have known people whose wisdom and logic was as high as that of a great, widely known thinker, but who yet remained unknown and unsought after as they lacked the skill to make their ideas accessible to the others in a readable form.

It is often a habit with facile writers to suppose that they are, in some way, superior to those who do not possess this ability to wield a pen. Sometimes this effluvia of conceit penetrates through the writings of popular authors, newspaper columnists and widely known thinkers like a powerful stench. Even a child's prattle is a profound mystery to a humble intellect. It is



Sir Bertrand Russell. "Neither acquiescence in skepticism nor acquiescence in dogma is what education should produce."

said of the great philosopher, Shankaracharya, a Brahmin by birth, that one morning, when he was on the way to a temple accompanied by his disciples, after a bath in the Ganges, an out-caste passing the same way came so close as to be almost within touching distance from him. The out-caste was carrying a pot of liquor on his head and was followed by dogs. Shankara shrinking from his touch asked him to keep away.

The man retorted, "Whom do you bid to keep away, the soul or the body?" The cardinal point of Shankara's philosophy is that the Soul or Atman is Brahman and every human being is a glow coming from the Splendour of the Absolute. The answer opened the eyes of Shankara and he realized that the person in the guise of the out-caste was none other than the

Lord of Creation come to teach him a profound spiritual truth. Shankara refers to this episode in "Maneesha Panchakam," where the refrain of the song is, "Salutation to Him who comes as the Teacher in the Shape of the out-caste as well as that of the twice-born (i.e., a person of a higher caste)."¹

"Neither acquiescence in skepticism nor acquiescence in dogma," says Bertrand Russell, "is what education should produce. What it should produce is a belief that knowledge is attainable in a measure, though with difficulty; that much of what passes for knowledge at any given time is likely to be more or less mistaken, but that the mistakes can be rectified by care and industry."²

But do the philosophers act on their own axioms? If one were to ask the question whether in the light of the evidence presented by the unanimity in the avowals of mystics of all ages and climes, as acknowledged by him, Russell was justified in rejecting the voluminous testimony provided by mystical experience, in support of a Spiritual Reality behind the universe, as an emotional and not a rational response to the experience is right? Here we come again to the same problem of the tremendous influence our inherent predispositions have upon our thought.

Similarly do the words of Freud that, "If one regards oneself as a skeptic, it is well from time to time to be skeptical about one's skepticism," justify his tirades against religious belief? "If one attempts to assign to religion its place in man's evolution," he writes, "it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the civilized individual must pass through on his way from childhood to maturity."³

Had Freud an inkling of the fact that "neuroses" are not purely psychic affections, but the result of subtle organic poisons acting on the Pranic spectrum, beyond the probe of science at this stage, his attitude to religion would have been entirely different. "Neuroses" and "psychoses" are nature's punitive measures to keep mortals on the path of evolution with the threat of a psychic disorder in the event of transgressions in the same way as a physical disease is a punitive measure to check abuse of the body by over-indulgence or denial or by adoption of a wrong, unhygienic way of life.

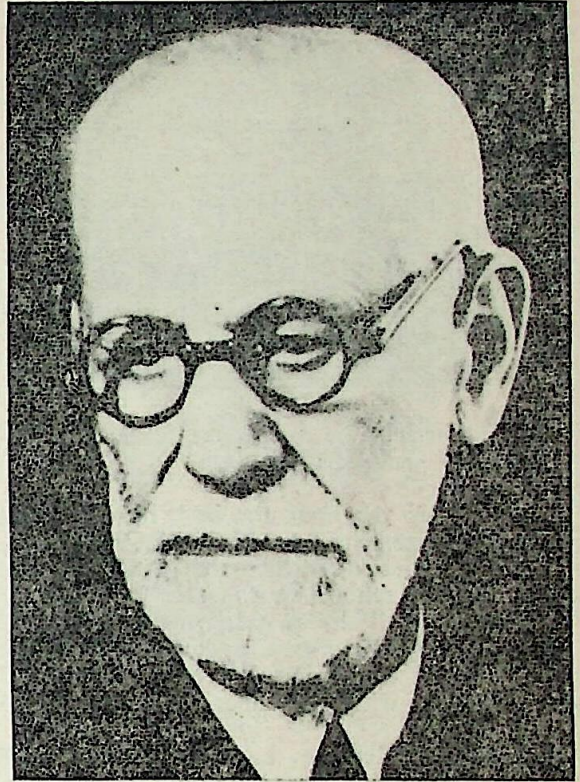
At another place Freud writes:

The ordinary man cannot imagine this Providence in any other form but that of a greatly exalted father, for only such a one could understand the needs of the sons of men, or be softened by their prayers and placated by the signs of their remorse. The whole thing is so patently infantile, so incongruous with reality, that to one, whose attitude to humanity is friendly, it is painful to think that the great majority of mortals will never be able to rise above this view of life.⁴

How ill this accords with Freud's own counsel that "one should be skeptical about one's own skepticism" is obvious. Either his study of religious experience and mystical ecstasy was too superficial or his own egotistical idea, that the psychoanalytical doctrines represented the last word in the knowledge of mind, must have led him to this summary dismissal of a phenomenon as important for human happiness and survival as the law of gravity is for the integrity and existence of the cosmos.

There are shortcomings and faults in all religions as also in the revealed testaments of their founders, but these faults have been mostly due to the same egotism, dogma and pride of the intellect that are as clearly marked in philosophic and scientific thinking also. These defects have led many great thinkers to raise their voices against dogmatic faith without knowing that their own thinking was coloured by the same faults which they pointed out in others. In the words of James, "The pivot round which the religious life, as we have traced it, revolves, is the interest of the individual in his private personal destiny. Religion, in short, is a monumental chapter in the history of human egotism."⁵

Egotism has not always been the dominant factor in religion. The conclusion is not consistent with the history of all great religions—the heroic battles fought, the sacrifices made, the persecutions endured and the martyrdom suffered for the sake of a new spiritual outlook that contained the germs of nobility, truth, compassion, peace, love and brotherhood in the form of a creed for everyone who cared to embrace it. It is not the principles of religions that have been at fault or the pioneers who dedicated their lives to establish them. The dark stains have come from egotistical, power-hungry,

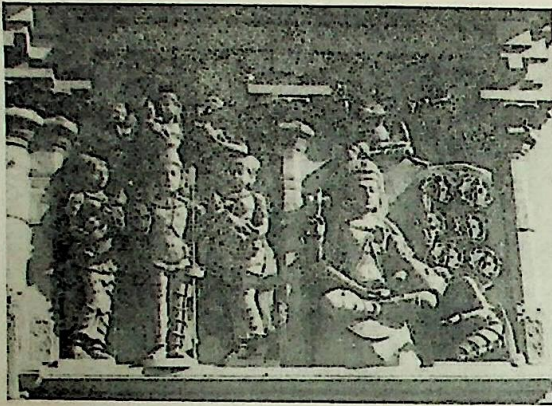


Dr. Sigmund Freud. "If one attempts to assign to religion its place in man's evolution, it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the civilized individual must pass through on his way from childhood to maturity."

proud, fanatical and selfish hierarchies which usurped for themselves the position of intermediaries between the followers and their God. But these blots are not peculiar to faith alone. They profane every sphere of human thought and deed. Philosophy, literature, art and science have as much suffered from the depredations of this class of individuals as religion. Therefore, one cannot blame the other.

Emerson was nearer the mark when he said:

Religion among the low becomes low. As it loses its truth, it loses credit with the sagacious. They detect the falsehood of the preaching, but when they say so, all good citizens cry, "Hush; do not weaken the State, do not take off the straitjacket from dangerous persons." Every honest fellow must



But what is actually the core or the central point of the religious impulse in human beings?

keep up the hoax the best he can; must patronize providence and piety, and wherever he sees anything that will keep men amused, schools or churches or poetry or picture-galleries or music, or what not, he must cry 'Hist-a-boy,' and urge the game on. What a compliment we pay to the good SPIRIT with our super-serviceable zeal!⁶

Both the advocates and the opponents of religion often give expression only to their own feelings about it. The arguments used only help to express the feeling in a logical way. Like a bird picking up crumbs of bread from a gravel bed, the believers pick up only those facts which support their logic and the skeptics those which defend theirs.

But what is actually the core or the central point of the religious impulse in human beings? In answering this question, we have to keep in view the many stages through which religion has passed from its first expression in the mind of the savage to the present day. We have to start with the holy and the profane of the primitives, the totem and the taboo, the magic and supernaturalism of the shaman and the witchdoctor, then come to the gods of Egyptians, Indo-Aryans, Greeks and Romans, thence to the pantheism of the Upanishads, monotheism of Judaism, Christianity and Islam, until we reach the era of reason in which we live at present.

It will not help us in our search if we uphold the merits or demerits of one faith as compared to the other or argue that all faiths are one, or dismiss the whole structure as a creation of

human fancy or as a need imposed by his society on man. For instance, let us give a little thought to these words of Karl Marx:

The foundation of irreligious criticism is man: man makes religion; religion does not make man. Religion is, in fact, the self-consciousness and self-esteem of man who has either not yet gained himself or has lost himself again. But man is no abstract being squatting outside the world. Man is the world of man, the state, the society. This state, this society, produce religion, which is an inverted world-consciousness, because they are an inverted world. Religion is the general theory of this world... Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people.⁷

How have we come to the conclusion that religion is a fabrication of the human mind and not an instinctive impulse embedded deep in it? If society could produce religion then the history of various faiths would not be what it has been all along—a dynamic effort launched for the revision of current ways of life, habits, customs and credal beliefs by a single inspired founder often in the face of stiff opposition and persecution from the great bulk of society.

Uncritical acceptance of religions, down to their myths, on the one side and dogmatic disbelief on the other, need not cause surprise to an honest observer. Both these attitudes are a part of human nature. They do not affect the intrinsic value of faith. Thus John Stuart Mill says about religion that, "Every established fact which is too bad to admit of any other defence, is always presented to us as an injunction of religion."⁸ And according to Ruskin, "To make your children capable of honesty is the beginning of education. Make them men first, and religious men afterwards, and all will be sound; but a knave's religion is always the rottenest thing about him."⁹

It is clear that the concern of thinkers and philosophers has been with the merits or demerits of religion in which they were born and bred. Only a few of them, perhaps, had as thorough a knowledge of other faiths and creeds or of their metaphysics as they had of their own. It is not unoften that one's own religion occupies the whole mental horizon of a scholar to the exclusion of other parts of the sky which are

completely shut out from his view. Each of the four great faiths of mankind, Hinduism, Buddhism, Christianity and Islam, have hundreds of million adherents convinced about the excellence of their own faith.

It can never be possible to judge between them as each has excellent merits and also demerits both. The merits of one appeal to one group of observers and the merits of the other to another group. Hence there is no possibility to bring the "seesaw" of the religious controversy to a balanced position. So long as the real nature of the religious impulse is not located, and the law ruling its manifestation and multi-lateral expression in human beings, from the dawn of reason to this day, is not discovered, religion will continue to be a controversial riddle for all time to come.

Most people on the earth profess a religion without knowing why they do so. They believe in God, in life after death, in the immortality of the soul without caring to investigate on what evidence does their belief rest. Most of them profess these beliefs as they are inculcated in the scriptures of their faith or because most of the people in their society have faith in them. There is a religious organization in their country with churches, priests and other ecclesiastical dignitaries. There are rituals and observances they have to perform, conventions they have to follow and the beliefs they have to hold in order to conform to the faith they profess.

If we analyze further on what these beliefs, observations, conventions and rituals rest, we will find that the ultimate source is a book or a number of books of a remote origin which are said to contain the inspired expressions and utterances of the prophets or sages who founded the faith. There is no authority anterior to them. It can well be that these prophets or sages incorporated in their own productions some of the beliefs or observances coming from the past which, too, were held sacred and authentic in their time. The ideas and the experiences of these founding prophets and sages of the current faiths were confirmed, from time to time, by other saints and sages who claimed to have the same experiences as the founders. They exalted their name, extolled their written words, and lent strong support to their ideas and teachings, in this way adding more and more to the authority and the prestige of the scriptural lore.

In spite of all this din and noise about religion,

its tremendous hold on populations, its magnificence and show, its wealth and possessions, its armies of dedicated missionaries, its preachers and priests, its controversies and conflicts and its voluminous record of thousands of years, mankind is still unaware of the base of this mighty edifice that has stood the onslaught of time and outlived mighty kingdoms and cultures that flourished during the past thousands of years. There is no awareness either among the religious-minded or the skeptics that, like philosophy and science, which have their roots in the rational sense in man, religion and its miracles owe their origin to another nascent faculty. This supersense will rise above reason and the senses by which it is fed, to reach higher levels of creation and to win control of subtle forces, manifested in psychic phenomena, which baffle all our efforts to solve their mystery.

The bulk of mankind has a religion of some kind. By far the greater part of this majority is born in families that have a religion. They are exposed to religious beliefs of the family from a very early age, participate in the ceremonies and rituals and, in later life, are often deeply coloured by the ideas and the beliefs entertained by their parents, their kith and kin and the people in their surroundings. This helps to plant the seed of religion in many minds at a time when they are most plastic with the result that the creed of childhood often becomes an inalienable part of their personality in later life.

Religion has been a part of human life from as far back as there is history. If we carefully survey the position, as it has existed during the last about 20,000 years, we find clear evidence to show that religious ideas of mankind have evolved in the same way as the intellect. No creed or set of beliefs entertained in the distant past became universal or continued to hold a place in the mind of man for all the period. Religious ideas and beliefs change in the same way as ideas and beliefs about the physical world and its laws have been changing from time to time since the beginning of science from the Egyptian and Vedic times. The idea of some thinkers, including Russell, that science began with the Greeks, needs revision. It has been discovered now that Greeks borrowed lavishly from the Egyptian store of knowledge. The achievements in India in the sphere of science, if not anterior, ran parallel to those of Egypt.

(Continued on page 20)

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Yoga and Oriental Medicine

by Dr. Hiroshi Motoyama

This is the first part of a three-part series by Dr. Motoyama. Yoga and Oriental Medicine was presented by Dr. Motoyama at the 7th Convention of the International Association for Religion and Psychology held in Tokyo, Japan on May 21, 1978. It was also published as the Vol. 5 No. 1 (1979) issue of the I.A.R.P.'s journal. We are thankful to Dr. Motoyama for his kind permission to reprint this monograph in Kundalini.

Introduction

By studying a number of books about the nadis and chakras of yoga over the last two years, I have been able to establish that yoga asana (posture), mudra (gesture), pranayama (breath regulation) and dharana (concentration) were ingeniously evolved on the basis of knowledge of the nadi system (which is equivalent to the Chinese acupuncture meridian system of channels of vital "ki" or "ch'i" energy).

The purposes of yoga are to reach samadhi, the highest degree of spiritual enlightenment, and to realize the true Self (Purusha) and unity with God, through regulating the body by asana, pranayama, etc., filling the physical, subtle and causal bodies with prana (or vital ki energy), and using this prana in the most efficient way to awaken the chakras. The fact that the asana, pranayama, dharana, etc., used to reach this state stand on the foundation of the nadi and chakra system is evidence that yoga is not only a spiritual asceticism of concentration

and meditation, but a very reasonable practice arising from deep, holistic knowledge of the aspects of man's being using both mind and body to the fullest possible extent for the purpose of achieving samadhi.

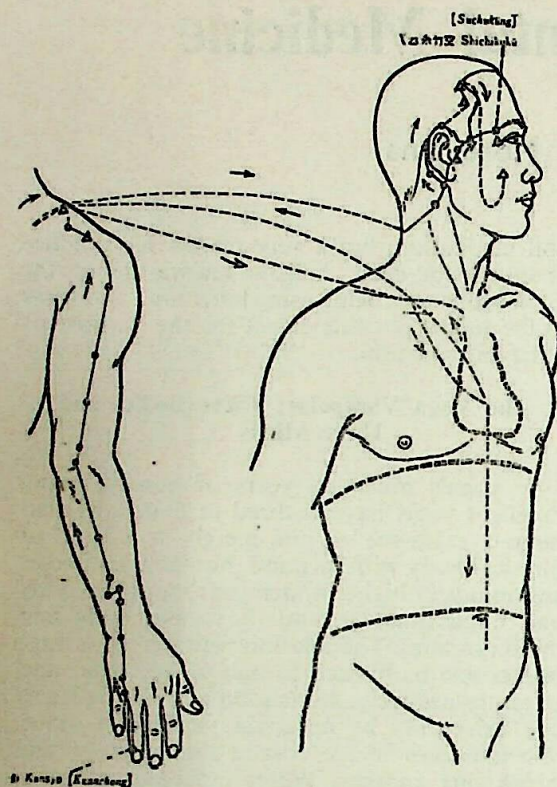
The Yoga Viewpoint: Three Bodies and Three Minds

In yoga's millennia years of history, many excellent yogis have realized at first hand that human existence is not merely a matter of physical body with its mind, but includes bodies and minds in higher dimension: the subtle body and mind (manas), and the causal body and mind (karana). The relation between these three bodies can be likened to that of ice, water and steam respectively. Ice is solid and not free, and can exist only by occupying a definite space. When bodies of ice collide they damage and break one another. Water differs from ice in that it can freely change its form: round in a circular vessel, square in a square one. It flows toward low places without definite form, while ice must remain where it is. However, steam can diffuse in all directions and rise upwards freely, in contrast with the cold restrictedness of ice and the restriction of water to the earth's surface.

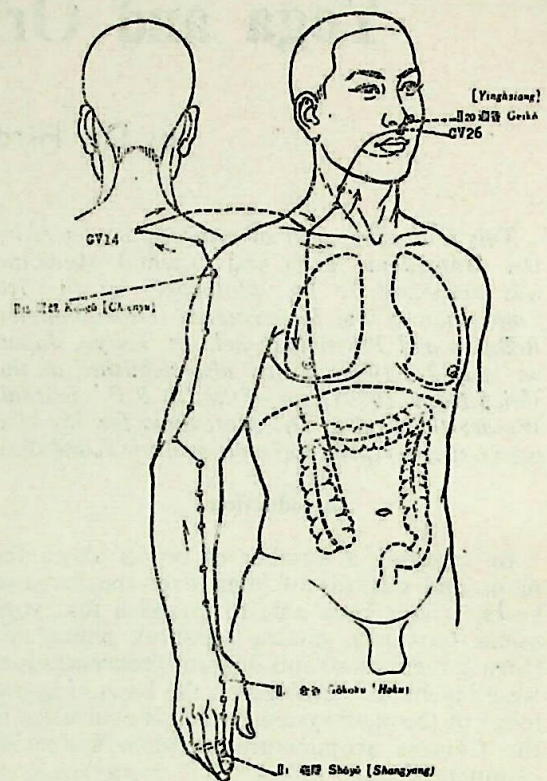
Ice, here, symbolizes the physical body with its definite form; water, the subtle body with no such form; and steam, the causal body which is not restricted to this world and can rise to the divine realm. However as the essence of ice,

Dr. Hiroshi Motoyama received a Ph.D. degree in Philosophy and Psychology from the Tokyo University of Education. In 1960 Dr. Motoyama founded the Institute for Religious Psychology in Tokyo. In 1962 he spent several months as visiting researcher at Duke University Laboratory for Parapsychological Research in the United States under Prof. J.B. Rhine. In 1969 Dr. Motoyama lectured as Visiting Professor in Physiological Psychology and Parapsychology at Andhra University, Visakhapatnam, India. In 1972 Dr. Motoyama developed an apparatus for measuring the condition of the meridians and the corresponding internal organs of the living body. This he called the AMI Machine, which was patented in 1976 in the United States. In 1973 Dr. Motoyama founded the International Association for Religion and Parapsychology and has acted as its President ever since.

Dr. Motoyama has also been an adviser to the Tokyo Branch of the Japan Acupuncture Association since 1973 and in recent years has become an affiliate member of the Bihar School of Yoga, Monghyr, India, a founding member of the International Study Group for the Advancement of Yoga with headquarters in Japan and Ordinary Academician of the Academia Tiberina in Rome, Italy. He is the author of many books and articles on yoga and acupuncture and is often invited to lecture at international congresses on parapsychology. He has recently completed a new book entitled, *Science and the Evolution of Consciousness: Chakras, Ki and Psi*



The Triple Heater Meridian



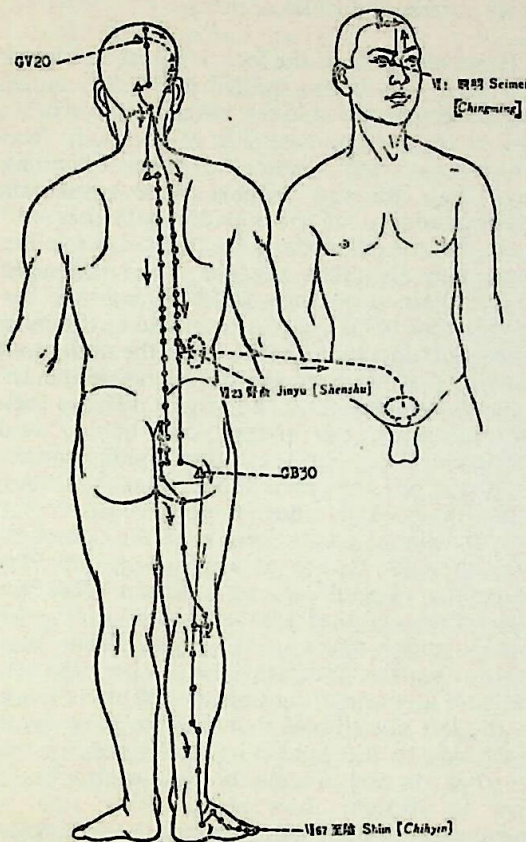
The Large Intestine Meridian

water and steam is the same, there is something permanent that pervades all the bodies—the physical, the subtle and the causal—and their respective minds. This is the spirit of an individual or Purusha (True Self).

Therefore, though three minds and three bodies exist in the different dimension, there is a close correlation between them. The physical body's functioning is controlled by the nervous system, and nutriment is distributed to each organ and cell through the circulatory system and the meridians (the system of channels for containing body fluid, and independent of the blood and lymphatic systems). In the subtle and causal dimensions, the nadi-and-chakra system corresponds to the nervous, circulatory and meridian systems of the physical body: the nadis are the channels in which ki energy or prana flows and the chakras are the centers which control the functioning of the nadi system. The nadis and chakras of the subtle and causal bodies are sometimes called the subtle nadis and

chakras, while the blood vessels and nerves are called the gross nadis, and nervous plexuses, the gross chakras.

The meridians can be defined as an energy system which exists between the subtle and physical bodies and acts as a mediator between the two. The following is evidence of this. Over a period of several years, I measured the condition of the meridians of some thousands of people. It became clear that those who had awakened functions of the subtle body (e.g. ESP, PK, etc.) showed markedly abnormal functioning and deficiency or excess of energy in specific meridians, for example, the spleen and heart constrictor meridians, before abnormalities appeared in the nervous and circulatory system. This points to a close correlation between functional changes in the subtle body and those in meridians. Moreover, an abnormal condition in any meridian leads gradually to the abnormal functioning of the internal organs controlled by that meridian.



The Urinary Bladder Meridian

Do the Meridians Exist?

The meridian system of Chinese medicine has been understood clinically and used for treatment for more than three thousand years. It is only because western medicine does not recognize the existence of the meridians that their existence is not generally acknowledged. Similarly, the mind (as a whole and as an independent entity) is outside the focus of conventional science, since scientific methods cannot perceive it directly. And yet, strangely enough, nobody would think he was without a mind.

The proof that the meridians are a system containing body fluid outside the nervous and circulatory systems is detailed in another work of the present author, *How to Measure and Diagnose the Functionings of Meridians and Corresponding Internal Organs*. A summary of this work follows.

Electrodes (for measuring skin resistance) were attached to about ten specific points on the body, and a common electrode was placed at a position that was chosen arbitrarily. When a weak electric stimulus was applied to the *sei* point ("sei" means "spring" or "well") at the end of the triple heater meridian (at the tip of the ring finger), no physical change occurred in the electric field of the hand and no reaction was observed in the corresponding nervous dermatome. However, only the specific points which have been said since ancient times to have close connection with that meridian reacted. In another experiment, the arm was covered with liquid crystal and the *gokoku* (LI4), the *gen* or "source" point of the large intestine meridian (on the muscle between the thumb and forefinger), was heated. Three or four minutes later, the colour of the liquid crystal along the large intestine meridian changed markedly. This fact indicates a rise in the skin temperature along the large intestine meridian. The existence of meridians is being proved through various experiments such as these two.

Chinese medical theory classifies the meridians into twelve regular meridians and eight extra meridians. Further, every meridian has a number of branches, each of which splits into innumerable divisions. Many of the main fourteen nadis of yoga correspond to these meridians. As it is assumed that these were the same originally, I shall give a comparison between them here.

Comparison of Meridians and Nadis

There are a number of indications which make it clear that the nadis correspond with the meridians rather than with the nervous system.

According to the *Jabala Darshana Upanishad*, the root (kandasthana) of all the nadis is located nine finger-breadths (about 18-20 cm.) above the muladhara chakra, the navel being at its center. The nadis leave the kandasthana both horizontally and vertically.

Yoga-Shikka Upanishad teaches that the nadis originate around the navel and leave it both horizontally and vertically; the area of the manipura chakra is called the navel wheel and is shaped like an egg. From these explanations, then, it is clear that the nadi system differs from the nervous system, whose center is in the cerebrospinal nerves. However, according to acupuncture theory, *ki* (vital energy) is first

manifested in the *chukan* point ("chu" here means middle, and "kan", the stomach). There are three points which have this character "kan": the *jokan* (CV13, 3-4 cm. below the bottom of the sternum on the midsternal line), *chukan* (CV12, halfway between the bottom of the sternum and the navel) and *gekan* (CV10, 3-4 cm. above the navel). The kandasthana or manipura chakra encompasses the *gekan* and *chukan* points. Therefore, the origin of the nadis corresponds to that of the meridians. In addition, the nadis are said to be channels for prana, and the meridians, for ki—both, in other words, for vital energy. From the results of electrophysiological experiments concerning the existence and directional flow of meridians, it has been clarified that the meridians are a system of energy flow different from the nervous system; it was also surmised that energy flows horizontally and vertically in numberless branches of the meridians in the connective tissue among all the cells and organs of the body and that the meridians and their branches are filled with body fluid. As mentioned above, the nadi system also is different from the nervous system. Further, the *Chhandogya Upanishad* (VIII-6-1) teaches that the gross nadis are filled with body fluid which is affected in various ways by sunlight.

Thus, the nadis and meridians correspond with each other in the following ways: they are different from the nervous system; they spread all over the body; they are filled with body fluid; they transmit prana (or ki); they originate in the kandasthana (or *chukan*). Moreover, if the branches of the meridians are taken into consideration, their total number will be vast, as in the figure of 72,000 generally quoted for the nadis.

As an example of the correspondence between the meridians and the nadis in the physical dimension, the second line of the urinary bladder meridian and the ida and pingala nadis will now be considered. Most gurus and western authorities on yoga nowadays state that starting at the muladhara chakra, the ida and pingala nadis curve upwards intersecting at each chakra and terminate in the ajna chakra. The reason that these nadis are said to intersect seems to be the idea that the ida nadi leaves the left side of the muladhara chakra to end in the right nostril, whereas pingala starts on the right side and terminates in the left nostril. Because of a resemblance to the right and left sympathetic nervous trunks, which communicate with each other (through *rami communicantes*) in the

spine, it may be thought that the ida and pingala nadis correspond to these trunks.

However, none of the four Upanishads nor of the three yoga books quoted in Table 1 makes any statement about ida or pingala ending in the nostril on the opposite side of the body from which it started. *Jabala Darshana Upanishad* says that ida and pingala both cover the brahmarandhra of the muladhara chakra with their mouths, that ida is located on the left of sushumna and that pingala is on the right. It is explained in *Yoga-Shikka Upanishad* that the ida and pingala nadis originate in the navel wheel (kandasthana), rather than the muladhara chakra, that ida is on the left of sushumna and pingala, on the right. (The origins differ in these two accounts, but many yoga books, both modern and ancient, teach that ida and pingala originate in the muladhara chakra.) Many Upanishads and ancient yoga books state only that ida is on the left, or on the left of the sushumna and that pingala is the opposite. Only *Shandilya Upanishad* and *Jabala Darshana Upanishad* say that ida terminates in the left nostril and pingala in the right. What these various sources indicate, then, is only that the ida nadi flows on the left of the sushumna to end in the left nostril and that pingala goes up the right side to the right nostril. We are not told whether ida and pingala intersect each other or flow in straight lines along either side of sushumna as they run up to the respective nostrils.

I have assumed, for reasons mentioned below, that the ida and pingala nadis flow beside the sushumna in straight lines and correspond to the second line of the urinary bladder meridian on each side of the body. This meridian originates by the bridge of the nose, flows up over the head and then enters the head to re-emerge at the back of it. Next, it passes down the back as the "second line," 3.5 cm. lateral to the spine on each side. One branch goes to the urinary bladder itself through the lumbar region and the other goes down the back of the leg, terminating in the fifth toe.

It is strange that few Upanishads and yoga books describe the nadis in the limbs and there seems to be no reason for this. If the nadis are the channels for distributing prana (vital energy) to every part of the body, they must also flow in the limbs. (The meridians in the limbs, on the other hand, are explained precisely.) Considering the general insufficiency of description of the

nadis in the limbs, these must be disregarded; but the ida and pingala nadis correspond almost exactly to the second line of the urinary bladder meridian in its flow up over the head from the nostrils and down either side of the spine. Each of the points called *yu*, the "associated" points, which are on the second line of the urinary bladder meridian, reflects the condition of spinal nervous control over the internal organ(s) corresponding to that spinal segment and is thought to be the meeting point between the meridians and the autonomic nerves which control those organs. In other words, the *yu* points indicate the condition of the internal organs as affected both by autonomic nervous control and by meridian control at the same time. For example, by acupuncture treatment of *iyu* (the associated point for the stomach, BL21) on the urinary bladder meridian, the condition of the stomach, that of the stomach meridian and that of the nerves which control the functioning of the stomach in that segment are all at the same time markedly improved. Therefore, the second line of the urinary bladder meridian is very important, as are the ida and pingala nadis—in fact, these, together with sushumna, are the most important of all the innumerable nadis. For their location and the importance of their functions, ida and pingala can be assumed to correspond to the second line of the urinary bladder meridian on their respective sides.

An Encounter Between Chinese Medicine and Yoga

The basis of the discovery of the meridians and the nadis in China and India seems to have been the experience of both masseurs, who noticed a series of flows while feeling for reactions in the skin and in the muscles during their practice, and of taoists and yogis, who recognized the channels of vital energy intuitively and extrasensorily during meditation. Thus, similar energy systems were found in these and in other countries and treatment systems were developed accordingly. When these systems encountered each other, communication and mutual supplementation seem to have taken place easily. It was clarified recently by historians that Chinese medicine and the nadi theory of yoga came in contact with and influenced each other in China's Spring and Autumn Annals and Warring States periods (about 2,500 years ago) through Nepal and Tibet.¹

1. See *Chinese Medicine*, by Pierre Huard and Ming Wong, English translation published by George Weidenfeld and Nicolson Ltd., London.

The characteristic idea from China is the yin-yang dualism described in the *I-Ching*. (This is *The Book of Divination*, dating from about the 8th or 9th century B.C.). The meridians are also classed as either yin or yang. However, the *Huang Ti Nei Ching, Yellow Emperor's Treatise on Internal Medicine*, written in the Warring States period—about 500 years after the *I-Ching*—and ascribed to a legendary figure called the Yellow Emperor, explains ideas that differ from yin-yang dualism: that of the "sansho" or triple heater meridian, and the five elements. (The "sho" of "sansho" refers to the energy of ki, "san" meaning "three" or "triple.") According to this idea, the body is divided into three parts: the body from the diaphragm upwards, including the upper extremities; the abdomen between the navel and the diaphragm; and the lower part of the body. Each is controlled by one of the three "sho's" (called the upper, middle and lower "sho's"), which supply energy to and control the organs and systems in their respective parts. This idea seems to be essentially the same as the yogic concept of the division of prana into five vayus ("winds") and of the body into four regions.

The four regions of yoga are: the region between the larynx and the diaphragm which is controlled by prana vayu; that between the navel and the heart, controlled by samana vayu; that below the navel, by apana vayu, and the part above the larynx and the extremities, controlled by udana vayu. Vital energy before it becomes thus divided is called prana in the broad sense. Although the number of divisions is different, the idea that the main part of the body is divided up and that each part is individually controlled by prana or ki energy is the same in both yoga and acupuncture. (In addition, however, yoga recognizes vyana vayu, which regulates the whole body, supplementing the work of the other vayus.)

The idea of the "triple heater" in Chinese medicine seems to have been affected by that of the five pranas and the body divisions of yoga. P. Huard and M. Wong consider that the five-element theory, which, together with the yin-yang theory, is one of the most important ideas of acupuncture, was introduced by Suen (about B.C. 305-240) under the influence of the medical teachings of India, Greece and the Arab lands. As mentioned above, once communication began, the meridian theory of acupuncture and the nadi theory of yoga, which were gradually becoming systematized in their respective

countries with their respective cultural frameworks, started to affect and to contribute to each other readily, because both were based on similar experiences. Therefore, the ideas of the triple heater and the five elements seem to have been absorbed into the meridian theory.

From the above, it is clear that the acupuncture and nadi theories have the same foundation and

have affected each other for over two thousand years. With this similarity in mind, I shall attempt to show how cleverly the yoga asanas, pranayama, mudras, dharana, etc., were devised on the basis of a knowledge of the functions and directional flow of the meridians or nadis, giving two or three examples of each.

(To be continued)

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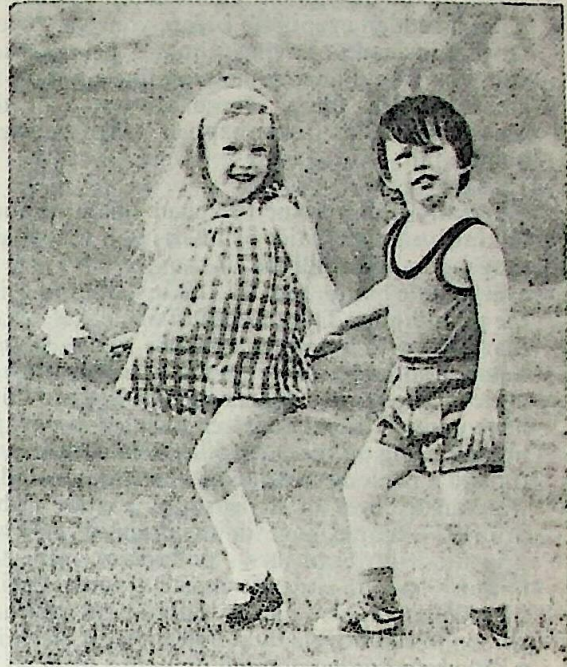
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Nuclear Weapons vs. Human Values

by Dr. Paul Pond

The following is a speech made by Dr. Paul Pond at the Second International Conference on Kundalini held in Toronto, Ontario, Canada in July, 1979. Dr. Pond, of the Kundalini Research Institute of Canada, holds a Ph.D. in Physics from Northeastern University and has done several years of postdoctoral research.

I would like each and every one of you, to think back to December 31, 1978, New Year's Eve. And I would say the majority of you spent at least 10 seconds watching the festivities in Time's Square in New York on television. If you didn't do this last New Year's Eve, I would imagine that at one time or another in your life you have. Please bring back this image to your mind of 100,000 or so people crammed in Times Square with the lights, the noise and the music. At the same time, if you can imagine that every single one of those 100,000 people had in their possession three atomic bombs the size

of the bomb that was dropped on Hiroshima, you would have a rough idea of the amount of atomic weapons that the United States alone has in its possession. Maybe it would be easier for you to imagine Rose Bowl Stadium on New Year's Day and to see every individual there with three nuclear bombs. Now try to imagine what would happen if one person in either of these places decided to detonate just one of these bombs. The effect would be for all of the other bombs to go off. This is somewhat the same situation we would have if one of the other nuclear powers dropped even one atomic bomb on one of our nuclear stockpiles. I suppose one of the difficulties—it has certainly been a difficulty for me—is to somehow realistically understand the devastation and the destruction and the horror that these weapons can bring. In order to accomplish this, you might like to look at the person next to you or bring to mind a loved one. Now imagine that their skin would

all of a sudden evaporate before your very eyes. Or that instead of having a human being beside you, you would have something like a puddle of grease on the floor. These are some of the gruesome things that happen when nuclear bombs fall.

I really didn't want to spend this afternoon talking about statistics or telling you how many thousands and millions of tons of TNT are in every single bomb, because this just doesn't bring the point home. The amount of nuclear weapons that the world has in its stockpile right now is a number so large, that it is really beyond imagination. The United States and the Soviet Union have enough atomic devices to kill every single human being on the earth 50,000 times over even though a person can only die once. Maybe today we can discover or at least think about what priorities people have in their minds or what priorities governments, politicians, or the military have in order to create a situation like this. We might also like to think about how any person in the world could live a happy life, with a little bit of peace of mind or with a little bit of psychological security, when they know they could be blown up 50,000 times at any moment.

Let's first go back about one hundred years to the late 1800's to the Franco-Prussian War. When wars were fought in the late 19th century most of the people who were killed were soldiers or other people who were involved directly in the battle. Out of every one hundred people who died in the Franco-Prussian War ninety-eight were directly involved in the military and two were civilians. In World War I this percentage began to shift a little bit. Out of every one hundred who died, approximately seventy-five were soldiers and about twenty-five were civilians. In World War II this statistic was closer to fifty: fifty. By the time of the Korean War it was about fifteen soldiers who were killed for every eighty-five civilians. And of course, by the Viet Nam War the situation had been completely reversed from a hundred years before. For every hundred people who died, two were in the military and ninety-eight were civilians.

It was mentioned earlier today that we do take life for granted. We really have no guarantee that tomorrow morning we are going to wake up and be able to do what we normally do. Nor do we really have any guarantee that in the next two minutes or the next sixty seconds this entire building will not be destroyed. You know it could happen. Some gruesome things do happen

to the human body in nuclear war. Awful descriptions of this can be read in many books about World War II. They tell what it was like to be in those Japanese cities. I might suggest that you read them. Because unless we can understand the horrible effects such a war will have on us, we will not speak out and we will not attempt to do anything to turn it around. Every fifty years for the last two hundred years the number of people who have been killed in wars has increased by a factor of five to ten. In other words if you look at how many people were killed at the beginning of the 19th century in the wars and compare it to the 20th century, you see that the factor has increased by almost 10 times. In World War II alone almost 50 million people were killed. If this trend would continue into the next century and if we would have a war of any magnitude at all, it would kill every single human being that is alive on the earth today. Every single human being! Imagine being able to start walking in Alaska down the Trans-America Highway to the tip of Mexico and to never see one single solitary soul.

Some friends were recently asking where the best place to live would be in case there was a war. What I would like to try to do this afternoon is to bring home the point that there isn't such a place. There are people who are building fortresses up north in Canada. Ten or fifteen years ago they bought some land and designed these grand plans about how to be self-sufficient. They put up a windmill and some solar devices. They are going to grow their own food. When things get tough they are planning to move there. But with the weapons we have in the world today, thanks to our technology and our understanding of science, such an effort would be fruitless. Even as long as twenty years ago, when they were still doing a great deal of atmospheric testing of nuclear devices in the South Pacific, they found that exploding a small nuclear device destroyed the eyes of animals over three hundred and fifty miles away. Just a small one. Three hundred and fifty miles away.

I would like to give you a few more facts about some of these weapons. Maybe then we could find some way to get out of this dilemma. The first atomic bomb that was dropped was the equivalent of 20,000 tons of TNT. That is a big number; it really doesn't mean very much to me. The only time I have seen 20,000 of anything was in Maple Leaf Gardens, where I saw 20,000 people. Since each of these people did not weigh a ton, the concept is still very difficult to grasp.

By the way it would only take one pound of TNT to kill you so 20,000 tons is a lot. And in fact the first nuclear bomb dropped in Japan killed about 65,000 or 75,000 people. It did its job well. In 1954 the first hydrogen bomb was tested. This was equivalent of what is called 15 megatons of TNT. To put it a little more simply, it was the equivalent of fifty of the original atomic bombs which were used in Japan. Of course, since then science has progressed. They now have a bomb which is as large as one hundred megatons and which has 5,000 times the destructive power. If somebody would somehow, either by accident or otherwise, use one of these bombs they could destroy the four or five largest cities on the earth. Approximately 40 million people. This is almost double the population of Canada.

In the last twenty years, government scientists and politicians have done a lot of studies about "what if." A television show broadcast from New England recently was about a study done in the United States concerning how many people would die if there was a limited type of nuclear war. They figured 17 million. The remark came afterwards that this would be the negative aspect of a nuclear war. The positive aspect would be to stimulate the economy. Maybe it sounds ridiculous, but I have heard such a philosophy used many times.

Most of the nuclear warheads in the world today are equipped with either one or two megaton warheads. Remember, one or two megatons means 50 to 100 times larger than the original atomic-bomb. The United States alone has over 9,000 warheads. There are warheads that are even larger. The Soviet Union has new rockets, one called the SS 18, which can deliver ten megaton bombs. It can drop them all at once or separately. It would be possible to send a rocket from the middle of the Soviet Union to North America, or to any other place. As the rocket re-enters the atmosphere the Soviets could target a number of different places with it. If they wanted to target the coast of the United States, they could send a couple to New York, one to Boston, one to Washington, one to Philadelphia and maybe throw one up here at Canada just to let us know they were thinking about us.

A ten megaton bomb, which is not a very large bomb by today's standards, would burn the clothes off a human being 10 miles away from the impact of the bomb. Obviously, if it is going

to burn the clothes off somebody, it is also going to burn them too. Ten miles away! Such a bomb dropped in New York City would kill between five and nine million people in a half an hour.

I am giving you these statistics, not to be gruesome, but to try to bring home some points I think we all need to understand. Because I really don't think its fair for us to blame a few people for the condition of the world, or even to blame a few governments. Besides having all kinds of missiles, planes, submarines and things that are very large, the United States, the Soviet Union and, I would imagine, some of the other countries in the world have smaller types of nuclear weapons. For example there is a weapon called a Howitzer. It is a small type of a cannon, which can now be equipped with a small nuclear warhead. Ten of these cannon shells would be equivalent to the original bomb dropped in Japan. In addition to this they have the small little rockets that hide underneath airplanes. Planes are capable of carrying a bomb which is about half the size of the original atomic bomb. These are called tactical weapons. Between ten and twenty thousand of such weapons are owned by the United States alone.

I already mentioned that there are enough of these weapons to kill every single human being 50,000 times. You know, all this wasn't free. What I mean is that it costs a lot of money to kill people that many times. The entire annual world budget for defence is \$400 billion. This means that every single year the various countries of the world are spending \$400 billion to destroy each other. And some of them are succeeding. There are four billion people on the earth right now, this means \$100.00 per person per year is being spent. If we would take that \$100.00 per person and put it towards Kundalini Research, for example, with just the number of people in this room right now we would have \$30,000.00 to do research. Or if somebody would count up the number of people who have muscular dystrophy and put \$100 into muscular dystrophy research for each one of them you would have a great deal of money for that type of research. Or cancer, or heart disease or whatever else it happened to be. Maybe in these terms the statistics look a little bit different. We are spending our resources, and we are spending our money, on absolutely nothing. Because these bombs don't really do any good. They could divide the number of bombs they have by 50,000 and they

would still have enough to destroy the entire world population. And five years from now they are going to figure out a better one; then they are going to throw the old ones away some place. Don't ask me where. And then they are going to spend more money. What it amounts to, if you break it down in terms of working hours is that \$175,000,000 is being spent per hour for the human race to destroy itself. Now I wished I had comparable statistics on what is being spent by governments to help people. I am pretty sure it is not even one percent of that.

I would like to talk a little more about how much money nuclear armaments cost. One nuclear submarine which is made in the United States, the Trident, costs one and a half billion dollars. That is enough to build over 400 schools. One modern tank is called the Leopard tank. With the money used to build one of these tanks you could build thirty-six three-bedroom apartments. It goes on and on and on. As I was reading through some of these statistics it kind of struck me as a little bit funny, and I don't mean in the sense of being humorous, that the world today is crying out because some people don't have enough to eat, some people don't have enough education and even in North America there is not enough gasoline, there is not enough oil, there is not enough of this, there is not enough of that, and yet all this money is going to waste. I have not heard one single human being in the government make the suggestion that we take some of these funds and use them in the areas where money is so desperately needed today.

There is a reason for this. The United Nations is supposed to be, and of course theoretically is, the world peace keeping organization. The entire United Nations, with all of its different organizations and all of its different operations, does not spend in an entire year the equivalent of what is spent on defence in two days. It is not even spending \$350,000,000 a year and this amount is spent on making bombs in two days. And why? If you talk to people, almost everyone is usually in unanimous agreement that we are spending too much money on destroying ourselves. And yet somehow these great ideas never seem to get up off the ground. They never filter up through the society to peoples' hands, who could do something about it. About eighteen years ago Mr. Eisenhower, after his retirement from the presidency of the United States, made a speech in which he said a number of relevant things. He said, first of all, that if man did not end the arms race, the arms race would end man. More

importantly, he talked about the military-industrial complex. These are just a lot of fancy words, for the fact that industry really exists to produce things for military. I was surprised, for instance, to discover while doing some reading about 15 years ago, that the gentleman who was the Secretary of Defence for the United States at the time of the Viet Nam War, Mr. MacNamara, used to be involved with a large corporation in the U.S., which was a large manufacturer of arms. Even though I knew there always was some type of a relationship between government spending on defence and the people who were in government, I was surprised to find out that these types of relationships still exist.

For example, the gentleman who is now Secretary of Defence, Mr. Brown, used to be a director of IBM. IBM, by the way, makes a great deal of military equipment in addition to their typewriters. The thought struck me, and I don't want this to be misinterpreted, that every time you sit down at your Selectric and you hit one of those buttons you are in a way providing money for somebody to build other kinds of buttons—maybe something that we should occasionally keep in mind. Harold Brown, by the way, was, about 15 years ago, in charge of testing the original neutron bomb in the United States. The list is really endless, but just to give you a few more examples, the man who is Secretary of State, Mr. Vance, was also a director of IBM. Again, I really don't think its fair to blame three generals or two scientists or one president, two premiers, or anybody else, because governments will really only do what the people in some way, shape or form allow them to do. And, of course, the argument made by most people is that this money should be spent in this way because it stimulates the economy—it creates jobs. Well, this is true. Obviously, if you are building something, you have to pay somebody to build it. Every one billion dollars spent by the United States creates about 35,000 jobs, which is pretty good. But for the same one billion dollars over the same length of time, they could pay 100,000 teachers a decent salary or they could pay 75,000 unskilled labourers a decent salary. Occasionally we have to look behind some of the things that are given, because statistics can be a little bit deceiving.

There are a great many more things that I feel if I talk about today in great detail might cause people to walk out of here with their heads between their legs, and I really don't think this is the way we should end up today. So I'd like

to end, if there is such a thing, on a positive note on such a subject. However, before I do, I would like to mention a few more facts about nuclear power. Another aspect we should keep under consideration is that all the nuclear waste, in other words, all the byproducts of creating nuclear weapons, is still radioactive. The United States government buries this radioactive material in the ground and, sometimes, in the ocean. They put this material in large concrete lead-lined containers. They say that they do this so that nothing breaks open and so that this radioactivity can not contaminate the earth and the water. Now the unfortunate part about all this is that the material inside these containers will stay radioactive for thousands of years. The containers, however, will only hold up for about twenty years. This is not a joke. It is a well known statistic, but obviously it is not talked about or it is not made very public. But so it is. That was not the positive note by the way, that I am going to end on today! I think it is, however, the cause for great concern.

Man does understand physical science at least to the degree that he is able to be very productive or very destructive. Because of this we might need to take some special precautions in the future as far as our priorities are concerned. About eight or nine months ago there was an editorial which appeared in *Chemical and Engineering News*, a magazine which is published in the U.S.A. This editorial concerned scientists themselves and people involved even in a more general sense in scientific endeavours. The editorial stated that it was time for scientists themselves to assume a little bit of leadership and to try to come up with some alternatives to the present nuclear stockpiling and potential for nuclear destruction. This particular journal is a very well respected one in the field of chemistry and it has been in existence for some time. Recently, it has published a number of articles by scientists, who are making a similar plea to the scientific community. It always strikes me that at the time in the 20th century when we have all the comforts of life, a time when we even have things that one hundred years ago kings did not have—things such as air conditioning, automobiles, airplanes—we also have some of the most horrible atrocities the world has ever seen. This should show us that when we measure the intelligence of someone, it does not necessarily measure how human they are. Maybe instead of an IQ we should have an HQ—a Humanity Quotient. And instead of testing children when they are five, six, or ten years of age to see how

smart they are, maybe we should just encourage them about becoming a little more human. There is, of course, no way we can go to the government and demand that they banish IQ's and institute HQ's instead! It is not possible to legislate humanity in any way. This is one of the lessons that the world should have learned in the last fifteen or twenty years. All the laws made on how we should treat each other, how we should be fair to each other, have never forced people to treat others in this way. These things have to come from inside us.

It is now time for some of these more human attitudes to be applied to science. Today a scientist may create something, but only God knows how it will be used. The most obvious example of this is the case of Albert Einstein. I am sure that when he wrote down his famous equation in 1905, he never considered the possibility that 40 years later it would kill 75,000 people. Interestingly enough, he was one of the greatest proponents of world peace. I believe that this is all we can ask of anyone: to make sure, in a sense, that whatever we give to the world is used in a fair way for everyone.

I hope that I have not given you the impression that all these terrible things have been going on in the world for the last thirty years and there is nobody who is trying to do anything about it. There are many groups of scientists, educators, philosophers and sociologists, who are trying to find a solution.

One such group was a group called the "Club of Rome." They did a test to try to determine what was wrong with society and what our future would hold. Everyone knows that the population is expanding, pollution is polluting, everything is getting more expensive, and nobody seems to be able to control it. They wrote a computer program on the world's future which contained all these factors, and they came up with a couple of very interesting points. They discovered that unless people are willing to moderate their use of nature, both how they use it and how they abuse it, there would be some kind of catastrophe before the end of the twentieth century. If there weren't a nuclear catastrophe there would be an environmental catastrophe, if there weren't an environmental catastrophe there would be a population catastrophe. They found that no matter how they tried to balance these different factors off, if we didn't control the amount of raw materials that we used, if we didn't control the amount of

material that we wasted, if we didn't control our greed, there would be simply no solution.

Since that time a similar study was done at the University of Montreal from 1974 to 1976. It was a project study called GAMMA. This group of scientists again tried to determine what was wrong with society. They came up with a solution which they called the Conserver Society. It was very similar to the suggested society proposed by the "Club of Rome." In addition to this, they concluded that society as a whole has to change its lifestyle. That's a very short and unfortunately, I suppose, very blunt answer. It doesn't mean that people have to go back to the dark ages. This would be absurd. However, these gentlemen came up with a number of points, four of which I would like to share with you. These were things that they felt were necessary for the human race to evolve in a healthy way. The first one was that people should have *physical security*—a place to live—a nice place to go home to. The second was *psychological security*. The question arises as to

how it is possible to have psychological security when you are about to be blown up fifty thousand times or when you feel pressured to make five hundred thousand dollars a year. The third was that every single person should have a *feeling of love*, belonging and cooperation with others. The fourth was that every single person should have *self-respect and personal dignity*. Now interestingly enough, these last two points are things that really no one can give to us. Love, belonging, personal dignity and personal cooperation come from within us. This same group of scientists called these points "the quality of life." They said that unless society had at least these four basic things, it really does not have quality of life. They proposed using this "quality of life" factor rather than the gross national product which we use today to measure how well our society is working. They called it the QOL. I believe that some day we will have a society, which will have an HQ instead of an IQ and a QOL instead of a GNP. With that I would like to close my talk. Thank you.

Some Thoughts About Religion

(Continued from page 7)

A strange conflict has arisen in our time. Certain generally accepted theories and discoveries of science have shaken some of the explanations contained in the religious lore of various faiths about the origin and the nature of the universe. Side by side, the triumph of materialistic political ideologies in Russia and China has contributed a great deal to shake the common belief that an atheistical or heretical frame of mind can prove disastrous in this life and lead to damnation in the hereafter. The achievements of modern science—its control over disease, conquest over distance, increase in the span of life, victory over drought and famine and its marvels of technology—have created a revolution in the thinking of the race. The threats of dire misfortune, hell-fire or perpetual damnation held out by the priestly custodians of various faiths have lost their terror. Although there yet

are credulous segments for whom these threats and terrors still continue to have some force, the critical intelligent mind is now almost free of these awesome shadows of religious life.

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A Theory of Hope

by Teri Jean Degler

This article is an excerpt from a forthcoming book, Growing Up With Love, which Miss Degler is currently researching.

Positive reinforcement is one of the most effective teaching and disciplinary techniques that has ever been devised. It is a technique that can be used by anyone who works with children, once we understand exactly what it is and how and when to use it. Unfortunately, there have been some misconceptions about this method during the last few years. One of the most common complaints by those who misunderstand the concept is that it is a form of bribery. A detailed description of how positive reinforcement works will show that there is no similarity between the two.

The main idea of positive reinforcement is that the good, positive and appropriate things a child does are rewarded, while the negative and inappropriate things he does are ignored, when-

ever it is reasonable to do so. The principle behind this is that children, like adults, do a great number of things simply for the attention it brings them, and that a tremendous amount of negative behaviour comes about because a child gets some kind of satisfaction from the attention he gets when being punished or when centering himself out in a group. The idea is, therefore, to give a child the attention he needs when he does well. For if he is getting a healthy amount of positive, loving attention he will not have a need to do the things that will bring him negative forms of attention.

Bribery, on the other hand, is a totally different process. When a parent bribes a child the reward follows the undesirable behaviour. For instance, a good friend of mine in high school had parents who continually bribed him. The parents wanted very much for their son, Larry, to succeed in school. When he received his first failing mark in high school, his father told him he would give

him \$5.00 if he promised never to do so poorly again. Larry took the money and agreed to this with what were good intentions. However, a subconscious connection had been made in his mind between doing poorly and receiving a reward. He continued to do poorly in school and his father continued to bribe him with larger and larger amounts of money until in his last year of school, Larry became involved with the police. In desperation, his parents bought him a new car and made him promise to stay out of trouble. This is a clear cut case of bribery. It never works, for the child receives a reward right after his bad behaviour and connects the two.

A more specific description of how positive reinforcement works can be seen in the case of Alisa, an emotionally disturbed girl in whom I was helping to develop a more quiet and acceptable behaviour. Alisa tended to yell rather than talk. In order to use positive reinforcement, I waited until she said something in a quiet voice. As soon as she did this I immediately complimented her on her quiet speaking. Nearly every-time that Alisa would speak quietly, I would let her know in some way that this was appropriate, desirable behaviour that I personally felt was worth her striving to maintain. This included saying things like, "It is nice to hear you talk quietly," or "I really like the quiet way you're talking." Previous to this, Alisa had always received a great deal of attention when she was noisy in class. She was either singled out by the teacher or the attention of the entire class was focused on her antics. Like all children Alisa needed attention. As soon as she began to receive positive attention for her desirable behaviour she began to strive as actively to do well, as she had previously done to do poorly.

In general these positive responses should be an ingrained response on our part. We should be responding naturally with positive comments to the hundreds of sensitive, creative and intelligent things every child does during the day. When this is done the need for punishment and reprimanding will be minimal. However, there are also many specific times when positive reinforcement can be used in a definite way to help bring about certain desired behaviour.

For instance, when a child is doing very poorly in school a parent often wants to help the child improve his grades. Unfortunately, the traditional approach to this problem, as in most other difficulties parents have with their children, is for the parent to scold or punish the child for

his poor marks and admonish him to do better. This has a double-barrelled negative effect. First, the child becomes even more doubtful about his own ability and discouraged about the possibility of improving. He hears his parents tell him how "bad" he has been and this feeling of being "bad" or "stupid" lingers in his mind. Second, the child is actually receiving a great deal of attention during this scolding process. He is singled out from the other children; he is "talked to" extensively, and he receives the undivided attention of his mother and father for what may even be several hours. His parents, in short, show their concern. Because of the hectic lifestyles prevalent in North America today this often is the most attention a child receives from his parents. Because of the tremendous stress placed on academic success, school failure is almost certain to get a child a lot of attention.

All school failure is obviously not caused by a need for attention; however, many of the foremost educators of today say that the need for attention is the motivating factor in a surprising number of school failures.

When this is the case, positive reinforcement is the key to helping a child overcome his difficulties. Even when the need for attention is not the main factor in school failure, positive reinforcement has been found to be a powerful tool in helping a child improve his self concept and consequently his school performance.

Let's look at how we can apply the principles of positive reinforcement to a child with academic problems. The step-by-step process is basically the same regardless of the behaviour that needs to be improved. First, you must decide what positive behaviour would replace the negative one. If, for example the child is receiving poor grades you would want to focus your attention on good grades so that they would eventually replace the poor ones. You might break this down into the qualities that bring about good grades, e.g., good study habits, longer concentration and good memory. Second, begin to reward any positive or improved behaviour in any of these areas. For instance, any good grade the child receives must be complimented and built up, while the poor grades are treated as lightly as possible or totally ignored. A parent or teacher can easily say when looking at a paper such things as "I see you didn't do too well as you might have on this, but this section here is beautiful. The spelling is perfect and the writing is nice. I wouldn't be surprised if all your paper



looked like that next time." The adult can also simply say "This part is good" or "I like that."

If in the beginning, the child isn't anywhere near the ultimate goal, you begin by rewarding the closest thing he does. Although it may seem small to you, it is probably a large improvement for the child and he will be able to move to the next stage as he gains confidence. Third, as soon as the level you are praising becomes fairly standard, you begin to focus your comments on the next level the child is able to attain. Finally it is important that the person who praises the child is always sincere. It is not necessary that the child be rewarded every time he does well. The praise should be simple, warm and honest. Remember, that even if a child's work or behaviour is not as good as his peers', if it's the best he's ever done, it is excellent, and he deserves to hear it. If the work or behaviour is good, but not as good as you feel he could do at the time, tell him this, too, but remember to emphasize the good!

By applying this process to any negative behaviour a parent can do a tremendous amount to help his child improve.

Another example of an appropriate time to apply positive reinforcement is when a child stops listening to warnings or starts ignoring punishment. A father I know recently came to me and said he was punishing his eight-year-old son frequently and no form of punishment he used was effective in curbing the child's increasingly disturbing behaviour. The situation had progressed to the point that the child, whom I shall call Jeff, kept wading into a dangerous stream near their home even though he had been punished for it several times.

In order to begin to correct this behaviour, the father had to consider how much attention Jeff received during the day, how much of it was positive or complimentary and how much of it was scolding and punishment. The father admitted that because Jeff's behaviour was so bad, he was continually being warned, scolded or punished. This had actually become the main type of attention he was receiving and because of this it had totally lost its meaning.

In fact, punishment was having quite the opposite effect of what it was intended to have and Jeff was purposely behaving negatively in order to get the attention he craved.

The father was determined to improve the situation both for the sake of the child and the entire family. He began to spend time each day complimenting Jeff for his good behaviour. He made a special effort to notice all the fine things Jeff was doing no matter how small they were, for he began to realize these things did not seem small to the child. He complimented the boy's colouring, he acknowledged the helpful things he did around the house and especially complimented him on staying away from the stream. Of course, in situations where punishment was called for Jeff was punished appropriately. As the boy's father increased the amount of positive attention, he found that the times he needed to use punishment or scolding greatly decreased.

Even though the steps I have outlined need to be followed for positive reinforcement to be effective, what is even more important is the general attitude assumed by the parent or teacher. Positive reinforcement is a theory of hope—it stands on the grounds that failure and negative behaviour can be changed and that children have abilities and beautiful traits which can be focused on to bring about the development of loving confident adults.

A Closer Look at Nostradamus

by Brian Kershaw



Amazing examples of paranormal faculties in mankind have been documented from the earliest beginnings of civilization. As far back as three or four thousand years ago, during the Vedic period in India, there are accounts of super-sensory gifts of prophecy in certain outstanding individuals. Anyone reading the visionary experiences and revealed scriptures of history's great spiritual masters, such as Christ, Buddha, Mohammed and Moses, will find that they contain forecasts of the future. Many of these predictions have indeed been fulfilled.

The same is true in the case of Michel de Nostredame, better known as Nostradamus. Many of the great secular psychics, such as Nostradamus, who had gifts of prophecy, followed a way of life and had philosophies very similar to those of the great spiritual masters. There are certain pioneering thinkers in the world today who are proposing the possibility that premonitions, such as experienced by the spiritual

masters and men like Nostradamus, arise from a biological source that is currently beyond the measurement of modern science. These men are calling for scientific research into what they feel is a tremendously significant and as yet misunderstood area.

Gopi Krishna points out that the human brain is still in a state of biological evolution and that the target of this evolution is a state of expanded consciousness, known to the spiritual masters and mystics. As he writes:

All the new knowledge gained by mankind, all the great discoveries of science, all mediumistic and psychical phenomena, all miraculous and supernormal events owe their origin to this paranormal receptor, still in a state of growth, which will become fully developed in the man to come.¹

According to Gopi Krishna, the great spiritual masters, inspired geniuses and prophets are all

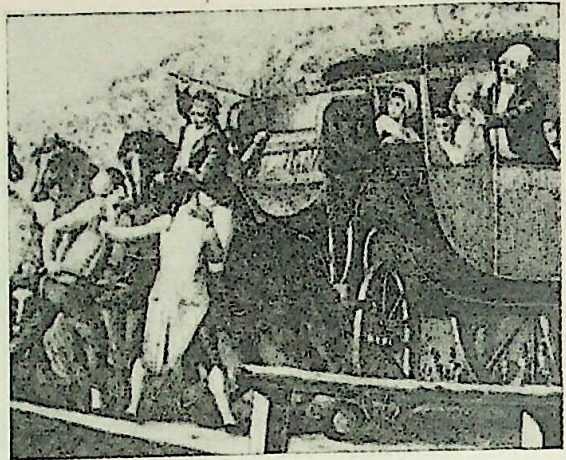
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products of this evolutionary process. The great spiritual masters and certain great prophets of the past shared many similar characteristics and led a type of life that sped up the process of evolution:

...a healthy life, lived in congenial surroundings, devoted to lofty ideals and noble pursuits, ruled by temperance, passion for self-perfection, love of the Divine, altruism and thirst for knowledge is the life, par excellence for rapid evolution.²

A look at the life of Nostradamus shows that he fit very well within this category. In addition to this, his premonitions were amazingly accurate and his description of the source of his inspiration parallels Gopi Krishna's description of kundalini in detail. Nostradamus was born in France in 1503 and was one of the greatest prophets of the Renaissance. Accounts of his life show that not only was he intellectually enlightened and gifted with prophetic powers, but also that he was a courageous, deeply religious and highly moral individual. History shows that he was a well-rounded and balanced man, with a long record of charity and good will towards humanity. Nostradamus was a highly gifted intellectual. Throughout his life he had a thirst for knowledge. His early childhood was characterized by a passion for a wide variety of subjects, ranging from art, medicine and pharmacy, to astrology, astronomy and the occult. He studied humanities at Avignon and eventually went to the University of Montpellier, the most famous school of medicine in France. At university he was known for his dazzling memory and innovative ideas. For instance, he promoted the idea that the earth revolved around the sun before Copernicus did.

Further evidence of his highly evolved nature was his outstanding humanitarianism and love for his fellow man which he showed from an early age. As a junior medical student, he dedicated four years to valiantly fighting the plague. His unorthodox remedies and new disinfectants which had tremendous success in fighting the plague, earned him an excellent reputation in medical school. After he became a fully qualified doctor, he was called upon to fight the plague for another year. During this period he became a sort of "folk hero" because of his amazing medical achievements in the development of a "rose cure." This medicine helped him battle the plague and almost single-handedly save the cities of Aix and Lyons. These are but a few of the



Among the amazingly accurate predictions of Nostradamus is the famous arrest of Louis XVI at Varennes.

stories written about his courage and selfless service to his fellow man. There is also evidence that he was a well balanced individual, very humane and yet deeply religious. It is said that whereas he had an energetic and dynamic personality, he was also unassuming and modest, fun-loving, generous, honest and highly moral. He had a strong spiritual conviction and was deeply introspective.

Nostradamus' power of premonition developed during the ten-year period after his 30th year. Little information is documented about this period of his life. It is known, though, that during this time he became intensely introspective and religious, craving deep worship and contemplation. His first book of prophecies appeared in March of 1555. At that time he was summoned to the court of Henry II and Catherine de Medici and was established there. Today the astounding accuracy of his prophecies still amazes historians. The following piece of poetry was written 240 years before the French Revolution and yet the times, names, places and events, down to the minutest details, have been verified as being totally accurate. It sums up the downfall of King Louis XVI.

By night he will come by the forest of Reines, married couple, devious route, Queen, the White Stone, the monk king in grey in Varennes. Elected Cap, causes tempest, fire, blood, slice. (IX. 20).

The husband, alone, afflicted, will be mitred, Return, conflict will take place at the Tuilleries: By five hundred, one betrayer will be titled Narbon and Sauce, "we have oil with knives." (IX. 34)⁴

It is worthwhile to briefly look at the period of history that these verses describe in order to fully grasp the exact nature of the prophecy behind them. The poem begins when King Louis XVI and his wife Marie Antoinette made their famous flight out of Paris. The King was dressed in grey to disguise himself as a monk, and Marie Antoinette, Queen of France, was dressed in white. They took a secret route through the forest of Reines. In the village of Varennes they were invited into the grocery shop owned by Mayor Sauce to refresh themselves. Sauce, however, betrayed them and they were returned to Paris the next day. Soon after their return the noble, Count Narbon, was made Louis' Minister of War. Narbon also later betrayed Louis. Later the next year, the famous attack of the "Five Hundred" on the Tuilleries Palace took place and the rebels demanded the deposition of Louis. Louis appeared alone and afflicted, without guards, before the rebels and the Red Cap of Liberty, or the Phrygian Mitre, was tossed to him. Soon the Tuilleries was attacked again and Louis surrendered to the slice of the guillotine.

The main features of Nostradamus' personal accounts of his visionary experiences while receiving the prophecies are very similar to those of the great mystics. Chavigny, his student, writes that Nostradamus was in a mystical state of ecstasy when receiving the visions. Gopi Krishna, in his book, *The Real Nature of Mystical Experience*, writes of the sensations of light and fire being common to a mystical experience:

Experience of light is a prominent feature of mystical vision. This is sometimes described as supernatural glow, ghostly light, celestial radiance, golden lustre, living splendour, and the like. There is hardly any narrative of a mystical experience in which the glory, the brightness or the splendour of the vision is not mentioned at one place or the other.³

Nostradamus makes numerous allusions to this supernatural light. For instance, he writes,

A little flame illuminates my solitude and makes to succeed that which I have not believed in vain.⁷

Speaking of the visions of prophets, he writes,

...a certain power and volitional faculty came upon them as a flame of fire appears... But as to the hidden vaticinations (visions) which come to one by the subtle spirit of fire...⁹

In Nostradamus' *Preface a Mon Fils* we find several more signs of mystical experience which parallel descriptions of the arousal of the kundalini energy:

Sometimes God the Creator by the ministry of the angels of fire, and massive flame, presents to the external senses, the causes of future predictions... the whole is predicted by the afflatus of divinity, and by means of the angelic spirit inspired to the man prophesying, rendering him anointed with vaticinations, visiting to illuminate him...¹⁰

He attributes his prophecies to the "afflatus of divinity," which can be defined as the communication of the supernatural knowledge, as in a state of exaltation or any creative inspiration or impulse. His knowledge flowed from a higher state of consciousness in a flash of insight and inspiration. In *Preface* Nostradamus says God has limitless magnitude beyond comprehension. He described his forecasts as being the result of an "inspired revelation, which is a participation in the divine eternity... communication with God the Creator."¹¹ He believed that his revelations were not accidental occurrences but rather that they were produced by a specific, deliberate mechanism from God, "...that such light and the thin flame is altogether efficacious; that it descends from above, no less than does natural clearness."¹²

Four hundred years ago Nostradamus felt that divine inspiration made people very sure of their principles and anxious to reveal the deepest mysteries of their knowledge for the benefit of mankind. He said that revelation "...is to know that what is predicted is true and has had a heavenly origin," and that it renders philosophers quite sure of their principles so that they have "penetrated the profoundest abysses and attained the loftiest doctrines."¹³

Nostradamus' own spiritual convictions developed profoundly. He had a deeply personal concept of God, the universe and human

existence. He felt that prayer and his love of God drew the visions closer. Similar to the great spiritual masters, Nostradamus was very humble and did not claim to be a prophet, for he knew that the knowledge came in a flash of inspiration from a higher intelligence and not from his own intellect. He understood the importance for the future of mankind of the knowledge which flowed through him and he very anxiously stated that the prophecies must be preserved. Nostradamus said that his powers "cannot be acquired without divine inspiration" and that "human understanding, being intellectually created, cannot penetrate occult causes, otherwise than by the voice of a genius by means of the thin flame."¹⁴

Nostradamus was indeed an exceptional individual, showing many of the characteristics of a highly evolved person. Like the spiritual masters and geniuses, he not only was intellectually enlightened but was highly moral, deeply religious and very introspective. He also showed unparalleled acts of courage and selfless service towards his fellow man. Like the great mystics, the personal accounts of his experiences contain many references to sensations of light and fire, a certain oneness with God and the unshakable belief that the knowledge came from a higher intelligence, beyond the perception of the intellect or ego.

In conclusion, we might do well to look at some of the prophecies Nostradamus made that are still in our future. The end of the twentieth century is mentioned repeatedly in these prophecies. Four hundred years ago Nostradamus saw a great global conflict taking place at the end of this century. In the following remarkable quatrain, he foresees a terror coming from the skies during the reign of Mars, which can be interpreted as air warfare in the year 1999.

The year 1999, seventh month,
A great king of terror will descend
from the skies,
To resuscitate the great king of
Angolmois,
Around this time Mars will reign for
the good cause.⁵

In another quatrain he says:

The Third Antichrist will be soon
annihilated,

But his bloody war will last twenty-seven
years;
Heretics will be slain, enslaved or exiled,
Blood, human bodies, reddened water,
hail upon the earth.⁸

According to the prophecy, this bloody reign of the Third Antichrist will last 27 years before it is over and the New Age awakens. In several of his verses Nostradamus foresees in great detail cataclysms and disasters, but he also envisions a golden age of hope, peace and happiness. Part of this ray of hope for the future will be in the deeds and knowledge of a great man emerging from the East:

Long awaited, he will never come in
Europe
He will appear in Asia
One issued from the great Hermes
He will be over all the kings of the
East. (X.75)¹⁵

The man from the East will leave
his seat,
He will pass the Apennines to see
France:
And will strike everyone with his rod.
He will pierce through the sky,
the waters and snow. (II.29)⁶

Nostradamus states that this leader will come from Hermes, who was the messenger of the gods in Greek mythology. These gods in mythology lived in a golden age and symbolized perfection in every aspect of life. Drawing on a universal source of intelligence, Nostradamus prophesied that this great man, like the great spiritual masters of the past, would have a profound effect on humanity, bringing knowledge for a new age into the modern world.

Many of those who have been amazed by the accuracy of Nostradamus' predictions regarding what is now past, feel that he was just as accurate in assessing what is now the present. The calamities he foretold may well be upon us and the person bringing hope for a new age may well be among us.

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Various Aspects of Thiruppavai

by Prof. V. Perumal

Tamil literature is enriched with numerous devotional hymns of a high order. In this history of religious literature of the Tamil language, *Thiruppavai* deserves a special treatment. It was composed by Andal, one of the twelve outstanding devotees of Lord Krishna. Though *Thiruppavai* consists of only thirty stanzas, it has taken a deep root in the religious thought and sentiments of Tamilians all over the world. Stanzas from *Thiruppavai* are sung along with the Saiva counterpart, *Thiruvambavai* (composed by St. Manickavasagar) with heart-felt devotion during the month of Margazhi (December-January). A deep and analytical study of *Thiruppavai* will reveal its many sided excellence and its profound meaning.

Physical Aspect

"A sound mind in a sound body" is a well known proverb. The body is the basis as well the cornerstone for all faculties and development. It is practically impossible to develop the human faculties with a weak body as it is impossible to construct a tall superstructure with a weak foundation. For all practical purposes, the body is only an instrument to achieve the noble aims of life. But the instrument must be kept perfect from every point of view. Physical alertness and vitality, physical exercise and physical cleanliness are the three vital aspects of physical culture. Andal envisages and propounds these three aspects of physical culture in her immortal work. To get up very early in the morning, particularly during the cold season, one requires a reasonable amount of physical alertness and strength. Physical alertness and stamina drive away laziness from the body and inculcate a sense of physical agility which makes a person very active and attentive. Andal advises people in general and young women in particular to take a fresh bath in the rivers and tanks in the early morning. They should swim, dive and willingly participate in all types of aquatic activities. It is a well known truth that swimming is the best form of physical exercise. A fresh bath in the river keeps the body clean and healthy as the minerals

contained in the river water help to heal some bodily diseases. Hence, it goes without saying that such a bath has hygienic and medicinal values. Furthermore, it is the most natural and the simplest method to maintain perfect health. The methods sponsored by Andal to maintain sound physical culture are scientifically relevant and capable of standing the test of time.

Mental Culture

The month of Margazhi is the training period for mental purification. During this period everyone undergoes a severe and rigid training. They avoid the prohibited foods that contain fat and confine themselves to a simple diet. Excessive fatty food is neither good for physical health nor for mental health (*Naiyunnppam Paalunnoam*). They are trained to restrict their desires and tastes. Restriction of desires is possible only by persons who have a high degree of will power and control of mind. Removing of animal qualities and enriching the mind with good and subtle qualities is the most important part of mental culture. Avoiding backbiting is the first step of mental purity and mental culture. Performing charity with a heart-felt philanthropic sense is the advanced stage in this direction. Andal points out the two steps in one of her pasurams: *Theekuralai senroatham, Aiyamum pichaiyum aanthanaiyum kaikaatti*. Thus the ways suggested by Andal for mental culture and mental purification are applicable to all.

Social Aspect

Man is a social animal with a gregarious instinct. The maid who goes to the river or tank for a bath in the early morning does not go alone. She wakes up all her friends residing in the neighbouring houses and goes with them with profound pleasure. All of them take their baths in a team spirit. There is a sense of unity, affinity and integrity among the people. As a matter of fact, social consciousness, social awareness and social harmony are practically realized in day to day life during the month of

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Margazhi. The social aim of *Thiruppavai* is to share the pleasure among all and to lead a socially harmonious life with a feeling of fellowship.

Moral Aspect

Purity of thought, word and deed are the three facets of morality. An analysis of the tripartite purity will reveal the fact that purity of thought is the basis which leads to a purity of word which ultimately blossoms into purity of action. Andal has formulated a code of conduct and behaviour based on sound moral principles. The various rules and regulations propounded by Andal are not meant for study and research but for practice in daily life. There should be a perfect and synthetic harmony among thought, word and deed. A devotee should think of the Almighty in his heart of hearts, sing his glory with joy and pray to Him with folded arms and entire body: *Thoomalar thoovi thozhuthu, vaayinaal padi, manathinal sinthickka.*

Natural Aspect

Nature is the only best teacher. Nature is capable of teaching a thousand and one valuable lessons in the most effective way. Nature does not teach lessons by delivering marathon lectures consisting of high sounding, bombastic words but imparts knowledge silently in action. Birds chirp and flowers blossom early in the morning. The flora and fauna are performing their duties with utmost perfection. The sun spreads rays

and illumines the entire world of its own accord with perfect punctuality and regularity. As such, why cannot man, equipped with six senses, get up early in the morning? Is it not his duty to learn the good lessons from Nature? Andal teaches such lessons in a very natural way by pointing out the natural phenomena.

Philosophical Aspect

Though the Almighty, the ultimate reality, is only One, He is mentioned by different names. It is a peculiar truth that the same devotee addresses God by different names according to his sweet will and pleasure. For instance, Andal mentions God as Narayanan, Paraman, Uthaman, Mayan, Mainthan, Anivilakku, Damodaran, Kesavan, Devadhi Devan, Madhavan, Vaikunthan, Vallan, Manivannan, Govindan, etc. But all these nomenclatures refer to one and the same ultimate reality, God. Andal's philosophy is that by whatever name a person mentions God, he means the one ultimate reality which is God. Hence the nomenclature is insignificant. It is neither advisable nor sensible to quarrel in and for the names of God. God is one, but the names are many. Andal philosophizes this basic truth in her immortal work.

To conclude, Andal's *Thiruppavai* has different shades of meaning. It has intellectual and emotional appeal. But above all, *Thiruppavai* is a heart-melting spiritual music capable of making the soul unite with God.

A Closer Look at Nostradamus

(Continued from page 28)

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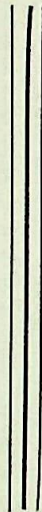
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Upanishadic Wisdom: The Kathopanishad

by Dr. (Mrs.) Sita Krishna Nambiar

This work is the continuation of an article which appeared in the Vol. II No. 4 (1978) issue of this magazine.

In the previous portion of this treatise, the importance of the knowledge of atman was mentioned. It was also said that a preceptor is needed to initiate one into this field. It was also mentioned that this path is as sharp as a razor's edge and that it is difficult to cross it without proper guidance. We shall now make mention of the obstacles in this path which confront the true seeker.

The very first hindrance is caused by the senses (indriyas). The Creator here creates them facing outwards. That is why they run outwards in search of their objects of desire. How can they possibly see the Self (atman) which is within? A wise man who wants to attain immortality through the knowledge of the self has to turn his senses inwards and see the inner self. Otherwise he will be running after his outward-fleeing senses, and will get more and more entangled with them to become subject to birth and death again and again. The wise person should know that these outward objects are ephemeral and that the everlasting self cannot be realized through such objects. This self is that by which even the senses enjoy their respective objects. If the self is not there then the senses alone can not enjoy their objects. It is only the self which enjoys the wakeful state and the dream state.

This Upanishad now continues to emphasize the oneness of the individual self (jiva) with the cosmic deities worshipped in the Vedas by repetition of the phrase "this is that" at the end of each verse. It is the same as Aditi who is manifested as the Life Force (Prana), Fire (Agni) and Sun (Surya). What more, all the gods are dependent upon Him. No one can transgress Him.

One has to realize this oneness. For this realization, one need not wait for the body to

fall. It can and should be done now, in this life itself through introspection. For the sake of meditation, this Purusha (Supreme Being) is said to be of the size of the thumb which resides in the heart of the seeker. This Purusha resides in the city of eleven gates (the body). Once a sadhaka knows that he is not limited in this body, he becomes free and attains emancipation. When the self which is limited in the body is freed from the body (with proper understanding) what remains is truly one with the Supreme Self.

The Kathopanishad also tells us what happens when one attains death. Here, for the first time, we find mention of rebirth. Some individual souls enter other wombs in order to get a body. Some enter immovable objects like trees, etc. But what is it which decides this? It is in fact the individual's karma (action) and his jnana (knowledge). If he has done good actions and his knowledge is of a high standard (but, obviously has not reached that stage that he can be freed immediately) then he takes birth in good wombs. We find here a reference to a principle of evolution.

The Supreme Self is the Brahman, who is active when everything else is inactive and upon whom everything else is dependent. Without Brahman even the sun, who is supposed to be the eye of everyone can not shine. Brahman is the inner self of all being and It controls everything from within. He who realizes this truth, he who is one without a second is freed from all miseries and attains eternal peace.

We find in this Upanishad many verses which are later copied by the Bhagvad Gita and other spiritual texts. One such verse compares the universe to a huge banyan tree which is inverted—its roots are shooting upwards and its branches downwards. The root of this universe-tree is that Brahman upon which the trunk, branches,

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Abu Yazid Bistami: Sufi Mystic

by Paul Beattie

Abu Yazid al-Bistami (also known as Bayazid) was one of the most famous and daring mystics of Islam. He spent most of his life in his home town of Bistam, in the province of Kumis. This region is situated within present-day Iran. He claimed to have experienced a *mi'raj* (Ascent to Heaven) in the same way as the Prophet Mohammed. Bistami, controversial in his time, was obliged on various occasions to live far away from Bistam due to the hostility of orthodox theologians towards him.

His great grandfather was a convert from Zoroastrianism to Islam. Of his father, it is related that, after wedding Abu Yazid's mother, because of his scrupulosity, he abstained from consummating the marriage for forty nights. Abu Yazid had two sisters and was the middle of three brothers. Few details of Bistami's early life are available, and similarly for his later life. Even the date of his death is disputed, some scholars stating that he died in 874 and others affirming that the year was 877 A.D.

It has been suggested that one of his many teachers (Abu 'Ali al-Sindh) was an Indian and possibly that Abu Yazid may have been affected by Indian philosophy through him. This, if true, would be extremely important for the reconstruction of the history of mystical thought in Islam. It could expose an early connection between the Sufi conception of Union with God and Indian thought. Based on the information available however, it seems only a remote possibility that al-Bistami's mystical development had Vedantic influence.

The abundance of short anecdotes which have been preserved by his followers are somewhat useful in analysing his acts and sayings, but less for constructing a biography of Bistami. The traditional legends surrounding him emphasize his exceptional austerity and miraculous powers. Apparently, even flying was commonplace for

him. Based on some of his sayings, he appears to have been obsessed with the idea of ritual purity. Asked how he started his career as an ascetic, he replied, "God guided me to be a sower, and I sowed in my soul all kinds of devotion. Then he directed me to be a fuller, and I have kept on washing with all manner of detergents and every sort of water but I don't think my soul is clean yet." One series of stories may be of some psychological value in pointing to his relations with his mother. In one instance, when asked how he was able to attain his lofty spiritual rank, he replied, "You may say what you please, but my own view is that it was the result of my mother's satisfaction with me." Other related anecdotes again emphasize the respect and honour he had for his mother. Special import is given to these anecdotes by the fact that there are no corresponding stories about al-Bistami's relations with his father.

A number of narratives exist in which Abu Yazid describes his flights of mystical experience. Based on their number and variety, it is most likely that Bistami personally experienced the oneness with God which he describes. Phrases within his sayings show the influence of the Koran on his thinking. His sayings also contain many technical terms, suggesting that Abu Yazid was using an established vocabulary rather than one that he created himself. Unfortunately, we know little about his theological background and development. In contrast to the inclinations of various 'literary Sufis' who tended to weave patterns of words for their effect, a study of Abu Yazid's sayings cannot help but impress us that he was a man who spoke from personal experience.

Abu Yazid, in contrast with some of the later Sufis, including Abu Sa'id Abi 'l-Khayr, was a wholly introverted Sufi. Although withdrawn from social activity, he was ready to save humanity by vicarious suffering, from hell.

Paul Beattie is currently attached to the Central Institute for Kundalini Research in New Delhi. He is working on the World Anthology of Expanded Consciousness Experience, a project to present a comparative study of inspirational literature from all over the world. Prior to his activities in India, Mr. Beattie was a computer consultant in Canada. His research is being funded by the Kundalini Research Institute of Canada.

He even criticized the doctrine of infernal punishment meted out to the damned, since they are, after all, but a handful of dust.

In the strict religious atmosphere of his time, many of his utterances were blasphemous and strongly detested by the orthodoxy. It was the overpowering awe and enrapturement in his experience of the Divine which caused him to cry: "Glory be to me! How great is My majesty!" In fact, this utterance in particular troubled the famous al-Junaïd (died 910 A.D.), paragon of the sober Sufis, who later commented on Bistami's sayings. Other utterances likewise scandalized him and shocked his contemporaries:

Thy obedience to me is greater than my
obedience to Thee.

I am the throne and the footstool.

I am the well-preserved Tablet.

I saw the ka'ba walking around me.

This servant is with God in all places
and no place is without him.

A man one day knocked at his door. Abu Yazid called "Whom do you want?" The man replied, "Abu Yazid." Bistami replied, "Pass on; there is no one in the house but God." A man once asked him, "How are you this morning?" He answered, "There is no morning and no evening. Morning and evening only apply to him who is seized by attribute, and I have no attribute." One of his sayings is similar to the famous "I am the Truth," which cost another Sufi, the later al-Hallaj (died 922 A.D.), his life: "There is no Truth but I am it." One utterance is undoubtedly from a period of ecstatic rapture: "I am not I I I because I am He I am He I I am He He."

Although he identified himself with God, at certain times he saw himself detached from God, in the image of the lover and beloved. This is a common form of symbolic expression for many mystics of India, Sufis and Christian mystics of Europe. He said: "The lover's thirst is never satisfied, his tongue hangs out, and he says 'More.'" "There is nothing wonderful in my love for you, for I am a poor slave, but there is something quite extraordinary in your love for me, for you are a mighty king." At one point, however, Abu Yazid discovered that even this love stood in the way of his reaching the object of his love. Rather than continue to accept frustration, he now claimed attainment. This led to his renunciation of conventional religious practices, reading the Koran, worship

in the mosque, the pilgrimage to Mecca. He needed them no longer. Such practices were for the unenlightened, for those incapable of direct mystical experience. He claimed to be above the Prophet; the banner which he carried was a banner of light. The 'numinous' sense is extremely developed in him, together with a sense of horror and awe before the Absolute, in whose presence he felt humbled as an unbeliever. Bistami's description of his 'Ascent to Heaven' is a record of his experience of God unveiled. He writes:

While I was asleep, it seemed to me that I ascended to the Heavens in quest of God, seeking union with God Most Glorious, so that I might abide with Him for ever, and I was tested by a trial—God displayed before me gifts of all kinds, and offered me dominion over the whole heaven, and yet I turned aside my eyes from this, because I knew that He was testing me thereby, and I did not turn towards it out of reverence for the holiness of my Lord, and I said in regard to it all: 'O my Beloved, my desire is other than that which is offered to me.' Then I ascended to the Second Heaven and saw winged angels who fly a hundred thousand times each day to the earth to look upon the saints of God, and their faces shone like the sun. When I had reached the Seventh Heaven one called unto me, 'O Abu Yazid, stop, stop, for you have arrived at your goal,' but I paid no attention to his speech and I pursued my Quest. And when God Most High realized the sincerity of my desire to seek Him He turned me into a bird, and I went on flying, past kingdom after kingdom, and screen after screen, and plain after plain, and seas after seas, and veils after veils, until, behold, the angel of the Footstool of God met me with a Pillar of Light and said to me, 'Take it,' and I took it, and lo, the heavens and all that were therein sought refuge in the shadow of my gnosis, and sought light in the light of my longing, yet all the angels seemed but as a gnat compared with my all-absorbing concern with the search for God. So I continued to fly, until I reached the Footstool of God, and lo, I was met by angels, whose eyes were as the number of the stars of heaven, and from each eye shone forth light, and those lights became lamps, and I heard sounding forth from each lamp, 'Glory to God,' and 'There is no God but God.' Then I went on flying until I arrived

at a sea of light, with waves beating against one another, and beside it the light of the sun would seem dark, and upon the sea were ships of light, compared with which the light of those waters appeared to be darkness. I continued to cross seas upon seas, until I reached the greatest of seas, upon which stands the Throne of the All-Merciful, and I went on swimming therein, until I beheld, looking from the Empyrean to the earth beneath, the Cherubim and those who bore up the Throne and all whom God has created both in heaven and in earth, as less than a mustard-seed (floating) between the Heavens and the earth, in comparison with the flight of my spirit in its quest for God. And when God Most Glorious perceived the sincerity of my desire to seek Him, He called to me and said: 'O my chosen one, approach unto Me, and ascend to the heights of My glory, and the plains of My splendour and sit upon the carpet of My holiness, so that thou mayst see the working of My grace in My appointed time. Thou art My chosen and My beloved and My elect among the creatures.' And I began to melt away at that, as lead melts (in the heat of the fire). Then He gave me to drink from the Fountain of grace in the cup of Fellowship, and transformed me into a state beyond description, and brought me near unto Him, and so near did He bring me that I became nearer unto Him than the spirit to the body. And I continued thus until I became even as the souls of men had been, in that state before existence was, and God abode in solitude apart, without created existence or space or direction or mode of being. may His Glory be exalted and His Name sanctified!

Shorter descriptions have also been recorded:

I vanished into almightiness, and forded the seas of dominion and the veils of godhead, until I came to the Throne; and behold, it was empty. So I cast myself upon it saying, 'Master, where shall I seek Thee?'

Then He unveiled, and I saw that I was I, and I was I, turning back into what I sought, and I myself, not other than I, was where I was going.

Abu Yazid has also related the following:

When He brought me to the brink of the

Divine Unity I divorced myself and betook myself to my Lord, calling upon Him to succour me.

'Master,' I cried, 'I beseech Thee as one to whom nothing else remains.'

When He recognized the sincerity of my prayer, and how I had despaired of myself, the first token that came to me proving that He had answered this prayer was that He caused me to forget myself utterly, and to forget all creatures and all dominions. So I was stripped of all cares, and remained without any care.

Then I went on traversing one kingdom after another; whenever I came to them I said to them, 'Stand, and let me pass.' So I would make them stand, and I would pass until I reached them all. So He drew me near, appointing for me a way to Him nearer than soul to body.

Then He said, 'Abu Yazid, all of them are My creatures except thee.'

I replied, 'So I am Thou, and Thou art I, and I am Thou.'

Bistami was an exceptionally austere and compassionate man with high moral qualities. He held his mother in very high esteem, as reflected in several anecdotes about him. Introverted by nature, he was undoubtedly a very controversial figure. That he was banished on seven separate occasions from his home town, due in part, no doubt, to his blasphemous utterances and radical thinking, reveals his strength in character.

He was not afraid to genuinely express his experience in spite of the strict orthodox atmosphere of Islam. His mystical quest for God was a conscious and continuous process of ridding himself of the obstacles separating him from the Supreme, until finally God clothed him in His 'I-ness.' 'The world,' 'flight from the world,' 'worship of God,' miracles, even the mystic stages, were for him no more than so many barriers holding him from God. When he finally shed his 'I' in *fana** 'as snakes their skin' and

(Continued on page 46)

**fana* is the Sufi concept of dying-to-self, the dissolution of everything except God,

The Second International Conference on Kundalini

Toronto, Canada was the focus this summer of an international gathering of scientists, religious leaders, doctors and the general public, participating in the Second International Conference on Kundalini. Sponsored by the Kundalini Research Institute of Canada, the conference featured Pandit Gopi Krishna as its main speaker, who also had presided over the First International Conference held in Kashmir, India in 1977. Two of his newest books, *Reason and Revelation* and *Biblical Prophecy for the 20th Century*, were released at the conference along with the Canadian Institute's monthly, *Chimo*, a journal of spiritual and scientific enquiry.

Pandit Gopi Krishna spoke on the theme "From Human to Transhuman Consciousness," drawing from his own personal experience of the awakening of kundalini. He stressed the need to live a healthy, balanced life, in tune with the natural laws guiding the evolutionary development of the race. On the last day, an open question period was held where Gopi Krishna fielded a variety of questions from the audience on subjects ranging from test tube babies to the value of prayer.

Paul Speck, former Catholic priest and founder of an alternative school in Toronto, spoke on the validity of secular spirituality and the significance of individual self-awareness and spiritual growth.

Dr. Paul Pond, with an extensive background in physics including research studies at the Austrian Institute for High Energy Physics, spoke on the topic "Nuclear Weapons vs. Human Values." In graphic terms he emphasized the danger of nuclear annihilation and the correct role to be played by science in modern society. He stressed a need for responsible, humanistic values in technological research.

Mr. Joseph Dippong, founder of the Kundalini Research Institute of Canada gave an outline on the Anthology of Expanded Consciousness Experience, a research project currently underway in England and India. The project demonstrates the common elements of mystical experience in all cultures and ages, and reveals the underlying unity of the principles and beliefs of all faiths. Mr. Dippong explained how research

into the Kundalini phenomenon may facilitate the eventual harmony among all faiths and creeds.

Miss Yvonne Kason, a medical doctor currently practising in Toronto, and a member of the Canadian Institute's Scientific Committee, outlined the current research underway at the Institute and the implications for future areas of study. She described several case histories of individuals participating in the study who are currently undergoing some sort of kundalini experience. Dr. Kason hypothesized a relationship between kundalini energy and creativity, genius and some forms of mental illness.

On the second day, a panel discussion was held on the topic "Why Study Kundalini?" The moderator was Joseph O'Connell, Associate Professor of Religious Studies at University of Toronto, whose interest is in comparative studies of religions, especially Hinduism, and also what science can and cannot tell us about religious experience. The panel also discussed several topics suggested by members of the audience.

Dr. Bernard Grad, Associate Professor of Psychology at McGill University, Montreal, provided a colourful change of pace with an interesting slide presentation on the existence of bioenergy in plants and animals. After a deep, personal experience of his own, Dr. Grad became involved with Wilhelm Reich in the 1940's and his research into Orgone energy. Today he has continued his experiments with energy transfer from psychic and spiritual healers. (A report on Dr. Grad's presentation appeared in the previous issue of this magazine.)

Visitors to the conference enjoyed the refreshing intermissions between speakers which featured music and dance from a wide spectrum of tastes—medieval English dance, Bach cantatas, traditional New England fiddle music and modern rock music.

More information about the conference as well as tape recordings and literature are available by contacting the Kundalini Research Institute of Canada, 12 Richmond St. East, Suite 632, Toronto, Ontario, Canada M5C1N1.

"Our Toronto Contact"

Vijnana Bhairava

Translated by
The Central Institute for Kundalini Research, Srinagar, Kashmir

Continued from the previous issue.

This is the first time ever that Vijnana Bhairava has been translated into English. The original text of this work in Sanskrit contains 112 methods of meditation. Copyright reserved by the translator.

Aum Shri Vijnanabhairava !

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।
प्रतिक्षणं क्षीणवृत्तेर्वैलक्षण्यं दिनैर्भवेत् ॥

51. In whatever way and at whatever place, the one who has cast off the pettiness of the senses and submerged his mind in the head, attains in no time the exceptional form of Bhairava.

कालाग्निना कालपदादुत्थितेन स्वकं पुरम् ।
प्लुष्टं विचिन्तयेदन्ते शान्ताभासस्तदा भवेत् ॥

52. With the fire emanating from the large toe on the right foot (the starting point of Pingala, the solar Nadi which is hot), in conjunction with the fire of final dissolution, the (Sadhaka) should consider his body as having been consumed, thus, in the end, he will come face to face with the calm and unflickering light of Bhairava.

एवमेव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः ।
अनन्यचेतसः पुंसः पुंभावः परमो भवेत् ॥

53. In the same way, a person of unwavering mind, considering the whole universe as having been utterly consumed, through his imaginative contemplation reaches the Supreme Measurelessness of Bhairava.

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च ।
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ॥

54. The devotee who thus focuses his attention on the subtlest possible elements of his own

personality or of his external environment, on their subsequent fading away in the end, the Divine Shakti (Supernal Energy) manifests Herself to his spiritual sight.

पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।
प्रविश्य हृदये ध्यायनमुक्तः स्वातन्त्र्यमाप्नुयात् ॥

55. The Prana Shakti becomes thick at first and then gradually it thins down, starting in the head and then moving into the heart; following such practices the Sadhaka (devotee) attains the state of total emancipation from worldly bonds.

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम् ।
स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥

56. The whole is to be looked at serially in six forms through various stages of coarseness to subtlety and beyond, until at the close complete absorption of the mind is attained.

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः ।
अध्वप्रक्रियया तत्त्वं शैवं ध्यात्वा महोदयः ॥

57. Meditation upon this whole in these six completely leads to the revelation of the Blissful Entity.

विश्चमेतन्महादेवि शून्यभूतं विचिन्तयेत् ।
तत्रैव च मनो लीनं ततस्तल्लयभाजनम् ॥

58. O great Goddess, this world is to be imagined as having become a void; in that state the mind will not get absorbed and become the fit receptacle for that absorption.

घटादिभाजने ह्मिष्टि भित्तिस्त्यक्ता विनिक्षिपेत् ।
तत्त्वयं तत्क्षणादगत्वा तल्लयतन्मयो भवेत् ॥

59. With the sight focused inside a pitcher or any other pot in utter disregard of its outer frame that union (between the sight and the inner vacuum) having taken place instantly will engender total absorption.

निवृक्षगिरिभित्त्यादिदेशे ह्मिष्टि विनिक्षिपेत् ।
विलीने मानसे भाने वृत्तिक्षीणः प्रवायते ॥

60. The eyes are to be fixed on any spot or place, in disregard of trees or mountains or walls in the field of vision. In that state the mind is able to develop an attitude of complete absorption.

उभयोर्भावयोर्ज्ञाने ध्यात्वा मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥

61. Through deep perception of two objects can be grasped the middle void between them, and when the two objects are thus simultaneously obliterated from the orbit of sight and the mind, the Reality becomes apparent in the middle Void.

भावे न्यक्ते निरुद्धा चित् नैव भावान्तरं व्रजेत् ।
तदा तन्मध्यभावेन विकसत्यति भावना ॥

62. With the disappearance of the mental idea, the mind, once firmly anchored, the awareness not straying to another idea; thus in that middle state, as expounded above, imagination reaches its full flowering in the state beyond it.

सर्वं देहं चिग्मयं हि जगद्वा परिभावयेत् ।
युगपन्निर्विकल्पेन मनसा परमोदयः ॥

63. When the whole of this body or the universe is understood as composed of the Supreme, the one and the only spirit, then, with the mind relieved of all disturbing ideas, one accomplishes the achievement of (tasting) the Supreme Bliss.

वायुद्वयस्य संघट्टादन्तर्वा वहिरन्ततः ।
योगी समत्वविज्ञानसमुदगमनभाजनन् ॥

64. By the union of the inhaling and exhaling breaths, inside or outside, at the end of incoming and outgoing breaths, the Yogi (proficient in uniting the two breaths by stopping the movement of his mind) becomes fit to receive balanced knowledge and view point of uniformity.

सर्वं जगत्स्वदेहं वा स्वांनन्दभरितं स्मरेत् ।
युगपन्स्वामृतेनैव परानन्दमयो भवेत् ॥

65. By realizing that one's body or this universe is permeated by self-acquired Bliss; the

Devotee (Sadhaka) becomes a part and parcel of this all pervading Super-bliss.

कुहनेन प्रयोगेन सद्य एवं मृगेक्षणं ।
समुदेति महानन्दो येन तत्त्वं प्रकाशते ॥

66. O fawn-eyed Goddess, with the performance of wonderful magic scenes, there oozes out that extreme Bliss through which Divine Reality blazes forth in all its splendour.

सर्वस्त्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः ।
पिपीलस्पशवेलायां प्रथमे परमं सुखम् ॥

67. By plugging all the channels of senses and through the gradually ascending power of breath, in a state when even the touch of an ant can be sensitively perceived, one attains the height of the Supreme Bliss.

बह्वेविष्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।
लेवलं वायुपूर्णं वा स्मरानन्देन पुज्यते ॥

68. In the middle of the fire and the poison (i.e., in the middle passage or sushumna—the path of kundalini) the joy-filled mind should be fixed; and whether it be full of air or devoid of it (i.e., whether the Kumbhaka is done after inhaling or exhaling), this state is attended with a pleasure akin to conjugal bliss.

शक्तिसंगमसंक्षुब्धशक्त्यावेशावसानिकम् ।
यत्सुखं ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यमुच्यते ॥

69. While the pleasure derived from a sexual act with one's consort strikes at once as an objective experience, the same when attributed to Brahma, is regarded as something subjective or even impersonal.

लेहनामन्थनाकेटैः स्त्रीसुखस्य भशत्स्मृतेः
शक्त्यभावेऽपि देवेशि भवदानन्दसंप्लवः ॥

70. Just as, O mighty Goddess, one's sensual consciousness may, with the magic memory, in the absence of actual objects, be flooded with all the pleasures of sexual intercourse, like kissing, hugging and all the relishing awareness of handling the feminine flesh with teeth and nail.

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Personal Case Histories of Kundalini Experience

In this regular series, Kundalini invites accounts from individuals who suspect their own personal experiences (whatever they may be) to be the result of kundalini activity. The descriptions of these experiences (visions, bodily sensations, etc.) can assist researchers in their study of this important phenomenon. Kundalini can serve as a clearinghouse for case histories.

Of the letters received, several will be selected for publication in this series, either in whole or in part. Anonymity will be kept; however, all letters must be personally signed. Through these personal accounts, it is sincerely hoped that a greater insight into this vital phenomenon will be obtained by both serious scientific researchers and the population at large.

Dear Editor:

To start with my story, I will give you a little bit of my background. At this writing I am 46 years old (I will be 47 on August 24, 1979). I am a professor in several fields of study at a university devoted to New Age education. I am also a tool and die maker which is a most highly skilled trade. In the past, I was also a Pentecostal minister for 11 years.

Prior to February 1978, I had never meditated before in my whole life. I have had many spiritual experiences since the age of 19 but space here does not permit me to tell of them. I have, however, since 1974 studied very intensely all of the published works on the kundalini phenomenon. I have become very familiar with the phenomenon and all of its physical signs, symptoms and sensations. I should like to narrate my experiences to you in the form of a daily journal which I have kept since February 15, 1978.

(15-2-78) On or about this date, I began serious meditation. I had meditated before, but only sporadically. This time I meant serious business. I started off meditating for about a half hour in the morning and for a half hour in the evening. About two weeks later I increased this to an hour two times a day. I decided that I would not have a human teacher or guide for my practice of meditation.

(17-3-78) On this day I began to have a hot burning sensation in the pit of my stomach.

This burning sensation was continuous and did not stop. It was a feeling of my stomach being upset. There was also a continuous feeling of distress in the intestinal area. This condition was also accompanied by a continual pressure in my head and a dull headache. The "ringing" also increased in my ears. I became quite concerned about this as I didn't know what was happening to me. I thought that I had perhaps contracted some type of flu or virus, or some kind of disease. A day or two later I began to have diarrhea.

(22-3-78) As I sat in a local restaurant in the afternoon, I began to get chills and fever. This became quite intense. I barely made it back to my cabin on foot. I set my electric blanket on the highest reading and got under it. I stayed there for many hours. It was the only way that I could stop the chills. I almost panicked since I couldn't understand what was wrong with me. The chills and the fever alternated. My stomach area as well as the back of my neck and the base of my spine were extremely hot to the touch. I thought that I had maybe accidentally activated one of the chakras. However, something within me seemed to assure me that there was nothing to fear. At this time I had a bowel movement. The material which came out of me was unbelievably foul-smelling. I couldn't even stand it myself. This went on for a couple of days and finally ended on the 25th. I felt that I was undergoing some type of purification process and that a stress-relieving mechanism was also at work. A few days later I found out that Swami Muktananda refers to this intense burning in the pit of the stomach as the "gastric fire."

(30-3-78) I have now for the first time begun to experience involuntary body movements. This happened as I had been in meditation shortly after 1:00 a.m. The feeling is difficult to describe. I began to feel uneasy and apprehensive in the left side of my body from the chest area on down to my left foot. It was a feeling as if something were about to hit me or shock me and I was trying to anticipate it. This was only on the left side of my body. Suddenly, I felt a jolt all across my lower abdominal region which is quite pronounced. This happened several more times before the end of my hour's meditation. It is as if I had received an electrical shock in my lower region. The sensation felt as if it were the twitching and undulating of a snake's body

in an upright position. Along with this I am getting a pronounced pulse-throbbing sensation in the area of the Muladhara Chakra.

(1-4-78) Felt sharp wincing pains in the area of the Muladhara Chakra. Experienced several violent body twisting movements throughout my whole lower abdominal region. Throughout the meditation it seemed as if my whole body were keyed up as though anticipating some electrical shocks. It is as if every nerve ending were tensed up preparing for some kind of a shock.

(7-4-78) The involuntary body movements continue—primarily on the left side of the body. I was quite amazed when all of a sudden my eyebrows are forcefully drawn up and locked into the upper position. This seems to force me to look at the tip of my nose. I found however, that I could drop my eyebrows through force of will. A couple of nights before, while in meditation, I felt both of my ears pop and crack with a distinct cracking noise. It now seemed that the humming noise which previously surrounded my head is now located very close to the inside of my left ear. For the first time, I underwent involuntary yogic postures. I could automatically go into these very difficult postures without any forethought or deliberate planning. Outside of the lotus posture, I was not familiar with any of the other Hatha Yoga positions. My whole body was drawn into the most unusual and extreme positions. It was as if some Supreme Intelligence were directing me into these postures—I go into them without thinking. They were not in the least painful but, on the contrary, were quite energizing. As I performed them I felt tremendous strength coursing throughout my body. These most unusual and extreme postures seemed to stretch and pull muscles and ligaments to their furthest limits. I wanted to stretch to the outermost limits that were possible. During these postures I became quite sexually aroused and had a most powerful erection which did not subside for quite some time. This is interesting in view of my having practiced total continence and conservation of my vital fluids for almost two months. The “gastric fire” had also started up again in the pit of my stomach. At the 10:00 p.m. meditation, I experienced involuntary body movements which became increasingly more pronounced and violent. When this “power” would hit me, it would shake my whole body. Previously, it had only affected my lower abdominal region. When this “power” hit me now, it was violent, sinuous and rhythmic.

(8-4-78) At my 10:00 p.m. meditation I experienced an entirely new phenomenon. Prior to this meditation I experienced an unusual foreboding that something drastic was about to happen to me. As I entered the meditative state, I felt as if my whole body had become paralyzed. I was numb all over. The only part of my body which I could freely move was my tongue. It took a supreme effort to even try to lift one of my legs. This feeling of numbness was most pronounced from the top of my head down to the level of my eyebrows.

(11-4-78) At the onset of meditation at 12:00 a.m. I experienced excessive “watering” in my mouth and the constant “churning” of my stomach. This meditation lasted for two hours. For the first time I experienced involuntary body movements over my entire body. This rocking and shaking convulsed my whole body from the top of my head to the bottom of my feet—the feeling is as if one is having surges of electrical current going throughout the body. These surges could be very violent and became more intense in my body as I continued to conserve my vital fluid. I find this electricity to be wonderfully exhilarating and soothing. I never wanted it to stop and I tried to keep these surges going. However, I found that I could not activate this “current” at will.

(12-4-78) At the 2:00 a.m. meditation I find that the involuntary body movements are becoming more intense and violent. My whole body was now shaking and rocking. The current did not hurt me in any way—in fact I found it quite pleasurable and didn’t want it to stop. I was still experiencing wincing pains at different locations in my body. The pains were quite sharp at the anus. With the exception of the rocking and shaking of my whole body, most of the phenomena took place on the left side of my body. The churning and burning in the pit of my stomach still continued. I talked with Dr. R. (who had kundalini experiences at a very young age) on the telephone the previous evening and I told him about the continual burning in my stomach area. He told me what to do to stop it. I practiced this during meditation and when I woke up at 9:40 a.m. the burning stopped.

(13-4-78) The ringing noise, which is constant, has started up again outside my head. This ringing is located primarily at the area of the left ear.

(14-4-78) Early this day I began to feel an

obstruction or blockage in the middle of my back directly behind the stomach area. At or about 7:20 p.m. as I entered my cottage (it was dark outside) I saw a very bright luminous orange ball out through the glass of my rear door. It appeared to be about the size of a basketball and was moving very slowly. It left through the back entrance way to the parking lot. This was definitely not my imagination. The ball was of a very bright orange as if it were on fire. I went outside the cottage but I couldn't see or find anything. Later in the evening I noticed that my entire back was covered with dull pain. It was a feeling as if every muscle were strained and tightened in my back. It was a very strange sensation. I was now also experiencing a numbness or paralysis all over my forehead and nose.

(16-4-78) I am experiencing pains all across my lower back area. At the 8:00 p.m. meditation a new activity has begun in the area of the Muladhara Chakra. For the first time I was getting a great deal of sensations in this area and also in the area surrounding the anus. For the past two weeks I was also getting a flushing or or blushing sensation in the testicles. The sensation which I was now feeling in this chakra area was as if a whole troop of ants were moving under my skin. I was feeling a pain inside the upper part of my head on the right side. There was also a very sharp pain inside the head just above the left eye. The involuntary movement of the body continued. I was now shaking all over from side to side and up and down.

(17-4-78) At the 2:00 a.m. meditation there was still constant movement and sensation in the Muladhara Chakra area. Two very severe jolts were also experienced at the base of the brain. At the first jolt I felt something moving from the root chakra area up my spine a little way. I was experiencing itching at the back of my neck and all over my back. I could not help but feel a bit of fear and apprehension. At three different times I had also experienced the involuntary "catching of my breath." This is most likely because I was hardly breathing during my meditation times. It now became very easy to meditate and concentrate for an hour or more. My concentration had especially become very intense, and I was rarely bothered by distracting thoughts.

(18-4-78) At the meditation the night before I noticed that I could slip into a state of concentration almost instantly. It became so easy to do this that I now felt that I could concentrate for hours without letup. I was no longer bothered

by outside noises or distractions. This state of concentration had become so deep that I felt as if I were in a trance. My body became numb all over. I knew however that I was not in any trance state because I was fully conscious of everything going on around me. Something now happened to me internally since this meditation finished, something very difficult to put into words. I felt as if I were in an altered state of consciousness. I never felt this way before in my life. It was a good feeling. I was experiencing a whirring or humming sound or sensation in the interior of my head. It was as if there were a dynamo inside my head which was generating a tremendous amount of power. The energy that now was generated inside was so great that I felt as if I were going to burst if it didn't go somewhere. It was a feeling of energy being "bottled up" with nowhere to go. I could feel this energy going throughout my body to its outermost extremities. There was a feeling of butterflies reaching from my throat area inside down to the pit of my stomach. The humming sound inside my left ear became more intense. There was so much strength inside my body, that I felt as if I could easily tear up or break anything that I could get my hands on. This feeling or strength or energy was in no way negative; rather, it was a wonderful and exhilarating feeling. I now reached a state where I always felt positive. This is really something considering that for most of my life I had been a very negative and pessimistic person.

(20-4-78) At the 7:00 a.m. meditation I almost instantly entered a very deep concentrative or meditative state. I was quite surprised at the depth of this state. For the last two days I thought that I detected a faint roaring sound in my head. At this particular meditation this roaring became a crescendo. It was rather frightening. It sounded exactly as if one were hearing a freight train approaching you along the railroad tracks from a distance and that the sound were getting louder and louder as the train approached. All of a sudden the roaring ceased and there was almost perfect stillness. Then it started up again. This had gone on during this hour of meditation. The ringing or humming was very strong at the area of my left ear and I could hear it quite distinctly.

Yours sincerely,
J.V.

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Science News

Radiation Controversy Continues with Recent US Report

According to a long-awaited study, released in May by the US National Academy of Sciences, there is no threshold level below which exposure to low-level radiation is safe. The Academy's Second Report on the Biological Effects of Ionizing Radiation (BEIR) reaffirms the controversial conclusions of the first BEIR report of 1972—that health effects of radiation decrease in direct proportion to the dose received, down to zero exposure. Hence, contrary to traditional belief, there is *no* cutoff point of dosage below which radiation levels can be regarded as having no effects on living tissue or be ignored.

Publication of the 800 page report was delayed by many months as the 22 members of the BEIR committee tried to agree on a common interpretation of uncertain and disputed scientific data concerning biological effects of radiation. In the end they failed and the document was accompanied by a dissenting report endorsed by five members stating that the conclusions concerning low-level radiation effects, summarized above, seriously exaggerated the risks of low-level radiation. Leaders of this minority group claimed that the "BEIR report will contribute to excessive and potentially detrimental apprehension over radiation hazards."

However, there are scientists not on the BEIR committee who regard the overall view of the majority as dangerously complacent, i.e. that not enough attention and emphasis was given to low-level effects. Such people include Thomas Mancuso, Alice Stewart and George Kneale, who have highlighted the dangers in some well-publicized studies.

Some new findings are included in this new report. It is found that women are twice as likely as men to develop cancer after irradiation. A population of one million exposed to one *rem* per year (about ten times the natural background radiation) over a lifetime would develop between 12,000 and 42,000 excess cases of cancer (i.e. cases in addition to those caused by other factors): one million women would develop 24,000 to 94,000 additional cases.

The sex difference arises because breast and thyroid cancer, both more common in women, are quite liable to be induced by radiation.

Scientists are now clear that these and other solid tumors (especially in the lungs and digestive system) are the major risks caused from low-level radiation—more important than leukemia which was emphasized in the 1972 report.

The genetic effects of ionizing radiation, which were once thought to be more serious than the somatic effects mentioned above, take a second place in the BEIR report. There is virtually no human data on this subject but mostly data from work on laboratory induced mutations in animals. As a result, this aspect of the report is very similar to that of its 1972 precursor. The estimates of genetic radiation risk run as follows. In the first generation, one rem of parental exposure to radiation will cause 5 to 75 additional serious genetic disorders per million offspring. At genetic equilibrium, one rem received in each generation will result in an increase of 60 to 1100 serious disorders per million of offspring. The report states that "within this range of uncertainty, the risk is nevertheless small in relation to current estimates of the incidence of serious human disorders of genetic origin—about 197,000 per million live-born offspring."

The BEIR report made no recommendations about standards or maximum exposure limits but the data contained, including the figures cited above, will certainly be used by agencies who set standards of radiation exposures for people who actually work with radioactive materials or in a radioactive environment (i.e. nuclear power plants, radiation research labs, even X-ray installations). Dr. Edward Radford, a member of the report committee, said he felt that the BEIR report justified a *ten-fold* reduction in the US current occupational exposure limit of 5 rem per year, at least for younger workers and even lower limits, if possible, for women. Dr. Radford said that he supported the Environmental Protection Agency's current proposal that a nuclear plant should not expose any of the nearby population to more than 25 millirems a year (a millirem is 1/1000th of a rem).

The estimates made in the report can be used to show that if the US population of 220 million continues to be exposed to man-made radiation at today's levels (about 100 millirems or 1/10th rem per year), very roughly, *one million* people

would develop cancer. The result indeed sounds alarming although health authorities will say that, at the moment, medical and dental X-rays contribute the most to this radiation, rather than other activities like nuclear power plants, nuclear weapons testing and the like.

Interestingly enough, another panel of the National Academy of Sciences, in a study for the US Department of Energy, has estimated that the whole nuclear power industry, including uranium mining, will cause 2000 deaths in the next 25 years, which would seem to them to justify a green light for the nuclear energy programme and its expansion. This study, of course, assumes that there shall be no large

“accidents” or that there is an infallibility in the engineering of these programmes. Indeed, the BEIR was written well before the Harrisburg nuclear power plant disaster. With not just this isolated incident but other serious breakdowns that have been occurring and a rapidly growing stockpile of radioactive wastes accumulating from the growing nuclear energy enterprise, scientists and the public alike may well wish to reexamine the rather sterile data and reasoning being currently employed to justify such programmes. With serious forethought about the long-term effects of poisonous radiation on our planet, they may well assess how infallible man’s nuclear technology really is and how sure of himself he really can afford to be.

Upanishadic Wisdom: The Kathopanishad

(Continued from page 33)

flowers, fruits, etc. are dependent. No one can transgress. Such is the situation with the universe. The Sanskrit word is *Ashvattha*, which literally means “that which does not remain tomorrow,” thereby meaning “temporary.” The universe is not permanent. But it can be cut or indeed put to an end. This also explains the reference to a tree (*vrksha* in Sanskrit) which literally means “that which can be cut.” This again emphasizes that the Brahman should be realized in this very life before the body falls. Otherwise more births are necessary for such an accomplishment.

Various stages of realization are also mentioned. In case one does not realize this Brahman in this very life, then what exactly happens? What happens is called *krama mukti* (gradual emancipation). In the first stage one goes to the world of Manes. The experience is like that of a dream. Then the person goes to the world of *Gamshaivas*, where the experience is like that of a reflection in water. Then the seeker goes to the world of Brahman (the creators) which

is also called the *Satyaloaka*. The experience there is like that of light and shade. Brahman is light and *jiva* is shade. The duality exists even on this plane of realization. But on the highest stage, one realizes Brahman in one’s own self like the reflection in a mirror.

The Kathopanishad reiterates the question which was asked in the first part of this work: “Does anything exist after the death of the body?” The answer is given as “yes”. There does exist something—the *atman*. One should start his enquiry and search with the belief that it exists. Then and only then can one realize it. If one starts with the belief that nothing exists, then how can he probe into the matter? Starting with this belief and eventually accomplishing the search for Truth, one finally concludes with the knowledge that “it exists.” When a seeker is freed from all limiting desires that live in the heart, he becomes immortal by becoming one with Brahman.

Abu Yazid Bistami : Sufi Mystic

(Continued from page 36)

reached the desired stage, his changed self-consciousness expressed itself in the blasphemous utterances he is known for.

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News and Notes

The Sixth Triennial Conference of the World Union will be held in New Delhi from November 23 to 27, 1979. The main theme of the conference will be "The Realization of a World Union." This theme will be considered under four subheads :

- (i) Prospects of the United Nations being converted into a supra-national organization having full powers of a world government,
- (ii) Constitution for the Federation of Earth to attain a world order under World Law,
- (iii) Progress of education for one world,
- (iv) Democratic Federal World Government.

It is essential that the aims and activities of the World Union be set out for the information of all who wish to participate in the Conference. The World Union Movement was commenced on 26th November, 1958 and has completed twenty-one years of creative and constructive work and activities done with positive thinking and attitudes.

The primary aim of World Union is the realization of human unity and world peace on a spiritual foundation, without which, in the present conditions of the world, orderly progress and evolution of the human race is not possible and the world problems facing humanity cannot be adequately solved. For the manifestation of the human unity in the earth life, World Union works for a world union of free and independent nations in which unity in diversity will be the largest principle of life and freedom as its cornerstone and in which no nation will be subordinate to another, though some may exercise a greater influence.

World Union is a non-profit, non-political movement for unity, peace and progress and believes that the ordinary humanitarian motivation is inadequate to meet the demands of the current world crisis. To usher in the new age, our spiritual development must match our scientific and technological achievements. Mankind must realize that all life is one, and that unity is already a fact which must be manifested on every level to achieve integral fulfilment.

Everyone interested in the project is invited to suggest names of delegates. Every intending participant is invited to submit a paper either on the main theme or on one of the four sub-subjects. Among the panel of eminent participants are Dr. Nagendra Singh, Vice-President, International Court of Justice, The Hague; Mr. Shanti Bhushan, Law Minister of India; Dr. Helen K. Billings, an educationalist from the United States; Dr. Karan Singh, Minister of Education and Social Welfare; Dr. Prem Kripal, President, Executive Board, UNESCO, Paris; Justice V.R. Krishna Iyer, Supreme Court of India.

All information about the conference and the procedure for participation can be had from the following persons:

- (i) Sri Guru-Deep Manocha, Chairman, World Union International Delhi Centre, A-1/57, Safdarjung Enclave, New Delhi 110016,
- (ii) Sri A.B. Patel, General Secretary, World Union International Centre, Pondicherry 605002.

The first National Conference on YOGA, SCIENCE AND SOCIETY is being sponsored by the Yoga Sadhana Kendra at Banaras Hindu University from December 4 to 7, 1979. The following themes will be discussed during the four days of the Conference: *The Philosophy of Yoga, Yoga and Modern Sciences, Yoga and Society, The Role of Yoga in Education, Yoga and Psychology, Yoga and Physical Health, Yoga and Mental Health, and Yoga and Consciousness.*

There will also be a panel discussion on the emerging frontiers in Yoga research, besides demonstrations of yogic practices and an exhibition on Centres of Yoga in India and abroad. A meeting will also be held to consider the possibility of starting an International Journal of Yoga and Allied Sciences. Those wishing to participate in the Conference may contact : Dr. R.H. Singh, Joint Director, Yoga Sadhana Kendra, Malaviya Bhavan, Banaras Hindu University, Varanasi-221005 (INDIA).

The organizers of the Conference hope that the deliberations of philosophers, scientists, medical men, and practising yogis, all concerned with the future of Yoga, will prove useful in consolidating recent efforts to evolve Yoga more and more as a modern scientific discipline and in laying down clear directions for its future development.

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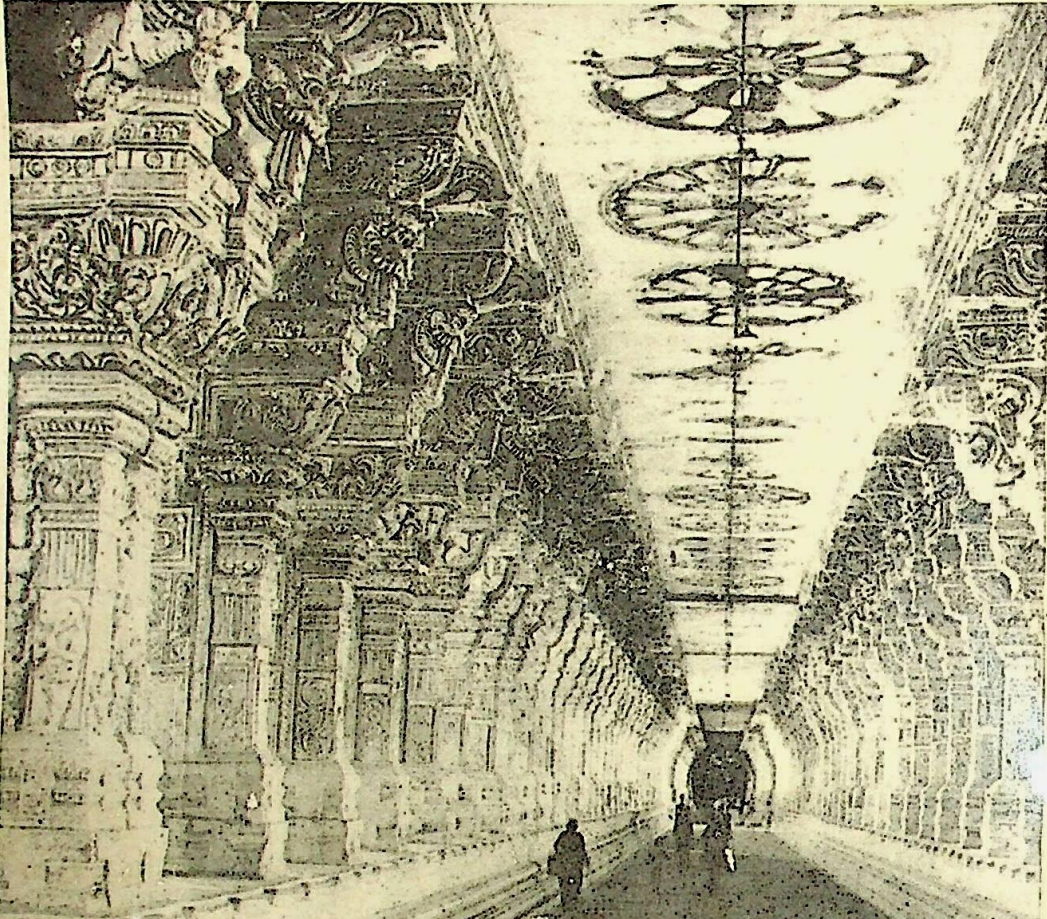
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